

9

DATE LOANED

Book No. _____

Acc. No. _____

This book may be kept for 14 days. An over - due charge will be levied at the rate of 10 Paise for each day the book is kept over - time.

[illegible]

Rs 5/- only



Class No. ——— 930 ———

Book No. ——— B-34E ———

Accession No. ——— 7332 ———

9

DATE LOANED

Book No. _____

Acc. No. _____

This book may be kept for 14 days. An over - due charge will be levied at the rate of 10 Paise for each day the book is kept over - time.

[illegible]

9

DATE LOANED

Book No. _____

Acc. No. _____

This book may be kept for 14 days. An over - due charge will be levied at the rate of 10 Paise for each day the book is kept over - time.

[illegible]



Boatmen capturing a Syrian prisoner.

Boatmen capturing a Syrian prisoner.



Table of contents.

Asian prisoners before a boat.

Boatmen capturing a Syrian prisoner.

Boatmen capturing a Syrian prisoner.

The king's favorite horse at bay.

Boatmen capturing a Syrian prisoner.

Boatmen capturing a Syrian prisoner.

THE EMPIRES OF THE OLD WORLD

TO THE FALL OF ROME

BY

M. BRAMSTON, S.Th.

Author of "Judæa and Her Rulers"
"Dawn of Revelation" &c.

BLACKIE AND SON LIMITED

50 OLD BAILEY LONDON

GLASGOW AND BOMBAY

1911

B 81 E

SRI PRATAP COLLEGE LIBRARY
SRINAGAR (Kashmir)

DATE LOANED

Class No. _____ Book No. _____

Acc. No. _____

This book may be kept for 14 days. An over - due charge will be levied at the rate of 10 Paise for each day the book is kept over - time.

[illegible]

PREFACE

In the present rush of subjects to be included in the education of the young, the outlines of ancient history are frequently neglected, and the stories and allusions, which till fifty years ago were part of the stock of knowledge of every educated person, are now frequently not understood even by many of the graduates of universities. The result is that a classical allusion in Shakespeare or Milton has to be carefully explained with notes, to the detriment of all joy in the poetry. The present sketch of ancient history—which is not a textbook for examinations, but a framework into which the fuller history of a “period” may be inserted—is an attempt to remedy this want. Whereas many modern school histories crowd their pages with facts and omit familiar stories, the opposite system has been followed here, and every well-known story—even when suspected of legend—has been given as far as the author could give it. Whether the stories are true or not, they are in general so good as stories that they deserve to be known if on that account only. It is hoped that the book may be used as a reading book, and found to be not without interest, for the middle forms of secondary schools, or for home-educated children of twelve and upwards.

The facts which are given, however, follow the latest authorities, and are up to date as far as the current year. Breasted has been followed in Egyptian history, though for the sake of the youthful readers I have adopted the easiest form I could find of the Egyptian names, e.g. Hatasu rather

than Hatshepsut. In the chronology of St. Paul I have followed Ramsay. In the sketch of the rise of Christianity I have confined myself to facts recognized as historical by the average historical student who believes in the Christian religion, without touching upon heresies or disputed doctrines. Some of the statements regarding the early Church are founded on Lanciani, and differ to some extent from the views of historians before the results of recent archæological surveys at Rome were made known. Boissier has been followed for Constantine and Julian.

Suggested illustrative readings have been appended to the chapters, on the ground that when children have made acquaintance with any historical character or situation, nothing impresses it on their minds so much as fiction or poetry in which the character or situation appears. Some of the readings are from works which in their entirety are not suitable for children's readings, e.g. Ibsen's *Emperor and Galilean*, but there can be little doubt that these readings made to the children will greatly widen their intelligent grasp of history.

July, 1911.

CONTENTS

PART I

TO THE FALL OF THE EGYPTIAN EMPIRE

CHAP.		Page
I.	PREHISTORIC MAN	9
II.	THE RACES OF MANKIND	14
III.	EARLY EGYPT	17
IV.	EGYPTIAN RELIGION	23
V.	EARLY BABYLONIA	28
VI.	HAMMURABI OF BABYLON	34
VII.	THE EGYPTIAN EMPIRE—1ST PERIOD	38
VIII.	THE EGYPTIAN EMPIRE—2ND PERIOD	45
IX.	EARLY GREECE	50

PART II

TO THE EXPULSION OF THE KINGS FROM ROME

X.	THE EMPIRE OF DAVID	58
XI.	THE PROPHETS OF ISRAEL	65
XII.	ASSYRIA AND ISRAEL	71
XIII.	THE FALL OF ASSYRIA	78
XIV.	THE END OF THE KINGDOM OF JUDAH	82
XV.	THE GREEK CITIES	88
XVI.	EARLY ROME	96

PART III

TO THE DEATH OF ALEXANDER

XVII.	RELIGIOUS TEACHERS OF ASIA	101
XVIII.	THE PERSIAN EMPIRE	107
XIX.	PERSIA AND GREECE	113
XX.	THE DEFEAT OF PERSIA	118
XXI.	SOCRATES AND THE FALL OF ATHENS	125

CHAP.		Page
XXII.	THE LAST YEARS OF GREEK FREEDOM	130
XXIII.	THE DECAY OF PERSIA	134
XXIV.	ALEXANDER THE GREAT	138
XXV.	HEROIC LEGENDS OF THE ROMAN REPUBLIC	145
XXV'	ROME AFTER THE INVASION OF THE GAULS	152

PART IV

TO THE END OF THE ROMAN REPUBLIC

XXVII.	ALEXANDER'S SUCCESSORS	159
XXVIII.	THE JEWISH KINGDOM	163
XXIX.	ROME; WARS WITH PYRRHUS AND CARTHAGE	166
XXX.	THE SPREAD OF ROMAN POWER	173
XXXI.	THE LAST DAYS OF THE REPUBLIC	179
XXXII.	JULIUS CÆSAR	184

PART V

TO THE CONVERSION OF CONSTANTINE

XXXIII.	AUGUSTUS AND THE ROMAN EMPIRE	191
XXXIV.	THE CHRISTIAN ERA	198
XXXV.	THE SUCCESSORS OF AUGUSTUS	207
XXXVI.	THE REIGN OF NERO	212
XXXVII.	THE FLAVIAN EMPERORS	218
XXXVIII.	THE FIVE GOOD EMPERORS AND THEIR SUCCESSORS	225
XXXIX.	THE CHRISTIAN MARTYRS	231
XL.	THE THINKERS OF THE EARLY CHURCH	238

PART VI

TO THE FALL OF THE WESTERN EMPIRE

XLI.	CONSTANTINE	243
XLII.	JULIAN	250
XLIII.	THE BARBARIAN ENEMIES OF ROME	254
XLIV.	THE FALL OF THE WESTERN EMPIRE	257
XLV.	THE BEGINNING OF THE NEW ORDER	264

CHRONOLOGICAL CHARTS	273
--------------------------------	-----

INDEX	287
-----------------	-----

ILLUSTRATIONS

	Page		Page
Conquests of Rameses II		Shalmaneser receiving Tribute	72
<i>Prontispiece</i>		Bronze Gates of Shalmaneser II	
Polished Implements of Flint,		<i>facing</i>	72
Stone, &c.	12	Sargon in his Chariot	74
Bronze Implements and		Tablet recording the Wars of	
Weapons	13	Sennacherib	76
Egyptian Papyrus	16	Captive Israelites before Senna-	
Cuneiform Writing	16	cherib	77
Egyptian Hieroglyphs . . .	17	Assyrian Hunting Scene . . .	79
Egyptians pulling Corn and		Egyptian Altars	80
binding Sheaves	19	Captive Israelites	86
Sphinx and Pyramids of Gizeh	21	Birs Nimroud	87
War Chariot of Egyptian King	23	Delphic Priestess delivering a	
Sacred Bull of Heliopolis . .	24	Prophecy	89
Painting Mummy Case . . .	26	Greek Youths practising Gym-	
Chaldaean Diviner	30	nastics	91
Gilgamesh Seal	32	Hut of Romulus	96
Hammurabi receiving Laws		<i>Map of the Hills and Walls of</i>	
from the Sun God	36	Rome	99
<i>Map of Egypt and Western Asia</i>	39	Buddha	105
Egyptian Cattle Scene . . <i>facing</i>	40	Cyrus	109
Tribute brought to Thothmes		Persian King putting his Foot	
III	42	on an Enemy	110
Mummy Head of Rameses II .	46	Darius	112
Figure of Goddess from Knossos	51	<i>Map of Greece</i>	114
Treasure of Priam	53	Greek Hoplite	116
The Birth of Pallas Athene . .	55	Greek Ship	120
Assyrian King putting out		Athens <i>facing</i>	120
Eyes of Captives	59	Pericles	122
Philistine Ship attacked by		The Piræus Restored	123
Egyptians	60	The Parthenon	124
<i>Map of Dominion of Solomon</i>		Venus of Milo <i>facing</i>	128
<i>and Phœnicia</i>	63	Socrates and Plato	129
Temple on a Hill	68	Wall of Jerusalem	135

	Page		Page
Coin of Sidon	137	Copper Coin struck by Pontius	
Alexander the Great	139	Pilate	203
Sarcophagus of Alexander	144	Diana of Ephesus	213
Etruscan Vases	150	Nero	216
<i>Map of Rome, B.C. 400</i>	153	Golden Candlestick from Arch	
Vestal Virgin	155	of Titus	221
Gladiators	157	Coin of Hadrian	226
Ptolemy I	160	Triumph of Marcus Aurelius	227
Coin of Herod the Great	165	Deification of an Emperor	232
<i>Map of Rome and Carthage</i>	171	The Colosseum	<i>facing</i> 232
Hannibal	172	Constantine	244
A Roman Library	177	Labarum	245
Marius	181	Arch of Constantine	248
Cicero	182	Coin of Valens	256
Sulla	184	Roman Shoe found in London	259
Julius Cæsar	<i>facing</i> 188	Ruins of the Forum, Rome	261
<i>Map of the Roman Empire</i>	193	Mausoleum of Placidia Galla	
Augustus	196		<i>facing</i> 264
Phylacteries for Head and		Church of St. Sophia, Constan-	
Arms	202	tinople	267

PART I

TO FALL OF EGYPTIAN EMPIRE

CHAPTER I

PREHISTORIC MAN

WE learn what has happened in the world in the days of our grandfathers and in the days of those who came before them, through the writings of those who lived at that time. If we wish to study the records of the war with Napoleon at firsthand, we can look up the newspapers and books of that period, which have given the information used by later historians. So with the records of the Romans, the Greeks, the Babylonians, and Egyptians; their history is founded on the writings of those who lived at the time when the events occurred, though it often happens that we cannot get at the documents which their historians used. But written history begins at quite a late date in the history of the world; men lived on the earth for thousands of years before the time of the earliest writing we know of, and had a history long before they had learnt to write. The period before written history begins we call Prehistoric.

There are three ways in which we are able to learn something of the unwritten history of prehistoric times: by the study of language, the study of old traditions, and the study of ancient monuments. The study of language,

for instance, teaches us that the word *daughter*, which in one shape or another belongs to almost all the languages of which our own is a branch, comes from a root meaning to *draw* or *milk*; whence it is inferred that the girls of a tribe were in the habit of milking the animals of the tribe. Again, there was an old tradition in Egypt that once there was an island in the Atlantic, now sunk beneath the sea. This seems to be probable, because we are told by geological authorities that Teneriffe and the Canary Islands are the peaks of mountains belonging to a land now sunk beneath the sea. It is, however, what we find in buried ruins and burial places that tells us most of what we know about prehistoric man, and it is the excavation of these which has added thousands of years to our knowledge of the history of man.

For instance, there have, within the last few years, been excavations made at a mound of earth which was believed to contain the ruins of the ancient Canaanite city of Gezer, which Solomon's Egyptian wife brought him as her dowry at her marriage. It was found that the mound held the ruins of no less than seven cities, built one above the other, and it was plain, when the excavators came to the lowest, that it was inhabited by a race of people neither Canaanite nor Israelite, who were probably the inhabitants of the land before the Canaanites came. Their skeletons show that they were of short stature and that they lived in caves. We also find that in these different cities, iron was not used until near the time of David, and that both among the cave dwellers and among the Canaanites it was the custom to sacrifice infants, whose skeletons are found in jars.

By comparing the implements and tools which we find in these ancient mounds with those still in use among uncivilized people, we are able to judge of the conditions in which they probably lived; and when we find a

beautifully designed cup or vase, we learn, by the kind of design, about what date it must have been made. So also when we find stone weapons in one part of a mound, and bronze or iron in another, we know that the stone weapons belong to a less-civilized people than the metal ones. Thus we find stone weapons used by the cave dwellers in the earliest ruins at Gezer, bronze in those later, and iron not till about 1000 B.C.

(The earliest stage of human civilization)—that of the hunter—naturally leaves fewer traces behind it than those of later times. The earliest men must have been in many ways like animals, except that they stood on their feet instead of going on all-fours, and so were able to use their arms for fighting and work; that their thumbs were opposite their fingers instead of in a row with them, as are the hands of apes, so that they could grasp things and use tools; and most important of all, that to them God had given the power of passing on to their children the lessons they had learnt, and improving upon them, while the cleverest animal, apart from the company of man its master, cannot pass on its knowledge to its young, but returns to its wild condition.

The first rise of men from the animal condition of hunting other animals to kill and eat on the spot was when they began to use the skins of the beasts they hunted as clothing. They had already learnt, as many animals have learnt, that it was better and safer for them to live and hunt in companies under a leader than each for his own hand. Such a company, which we call a Pack in animals, we call a Tribe in mankind. The strongest and wisest man among them was chosen as the leader of the tribe, and the rest of the tribe had to obey him.

The second stage of civilization we find is what is called the pastoral stage—an immense advance upon

the first. In time men learnt that animals could be of more use to them tamed than killed and eaten. Now we find the tribe living in tents, driving flocks of tame beasts from one grazing ground to another, feeding on their young and drinking their milk, and learning to spin their shorn fleeces into woollen garments instead of dressing in skins.



Polished Flint Wedge.



Granite Wedge or Axe.



Stone Axe.



Stone Axe.



Bone Comb.



Flint Arrow Heads.



Harpoon Head of Flint.



Serrated Flint Knife.



Circular-edged Flint Knife.

Polished Implements of Flint, Stone, &c.

The third stage is the *agricultural* stage, when men found it to be possible to stay in one place and to raise from the ground grain to eat and flax and hemp with which to clothe themselves. The tribe no longer lived in tents, but built houses near their fields. They built their houses near each other for protection, and so learnt to build villages.

In all these stages it was of great importance that the tribe should have weapons both for hunting and for war;

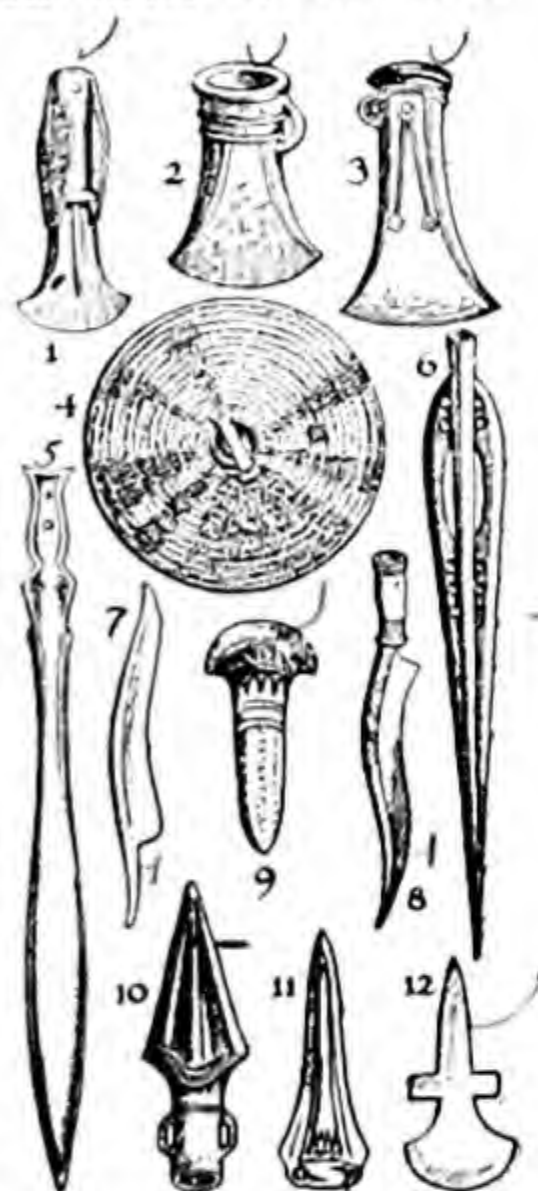
and of course the earliest weapons must have been sticks and stones. They learnt to sharpen their stones into points, so as to make spearheads, arrowheads, and axes. Later on they learnt to use metals, and found that by mixing tin and copper they could make sharp bronze weapons; still later they learnt to smelt iron and make iron weapons. According to the weapons found in their burial places, we say that they belonged to the Stone Age, the Bronze Age, or the Iron Age.

The men who knew how to make iron weapons—the Smiths—were for long looked up to as having unknown powers. Perhaps this was because they were the Masters of Fire, which was a very mysterious thing in the days when matches were unknown. One fire had usually to be kept burning that others might be lighted from it, and most nations had some legend which spoke of fire, and the arts which depend on fire, such as forging metals, as being a gift to mankind from heroes or gods.

Suggestions for illustrative reading—

“The Cat that walked by Himself,” *Just So Stories* (Kipling).

“The Knife and the Naked Chalk,” *Rewards and Fairies* (Kipling).



Bronze Implements and Weapons

1, 2, 3, 9, and 12 are "Celts", which were probably used for chisels, hoes, war-axes, and other purposes. 4, Shield. 5, Sword. 6 and 10 are spearheads. 7 and 8, Knives. 11, Dagger.

CHAPTER II

THE RACES OF MANKIND

THE chief races of mankind are to be distinguished by their colour—black, brown, yellow, and white. In ancient history the black and brown hardly appear at all, though the black race seem in Egypt to have been the original inhabitants of the country, and to have mixed and intermarried with the white race. We do not come across the brown in this history. We meet the yellow race more frequently, but not very often; and our history is chiefly concerned with two great white races, the Aryan, to which we belong, and the Semitic, to which the Jews belong. It is the language in which we find them writing that decides in what race we should place them. In our own race, Aryan or Indo-European, we find one sort of language, where certain common words, such as *father, mother, brother, two, three, &c.*, are always almost alike; while in the Semitic languages we find these words entirely absent, and others taking their place, alike in the Semitic languages, but quite unlike those in the Aryan language. The Semitic language, too, is quite different in grammar from the Aryan languages, and there is not the least possibility of mistaking an Aryan language we do not know for a Semitic language.

Neither Aryan nor Semitic races, however, were the first inhabitants either of Europe or of Western Asia. It is generally thought that once Europe was inhabited by a yellow race, the remnants of whom are to be found in the Lapps and Finns of Northern Europe; and still later by another race belonging to the same family of mankind, whom we speak of as Euskarian, whose language is still spoken by the Basques in the south of France. It is possible that the name Britain was first

given to our islands by the Euskarian race. But in historical times in Europe we find various branches of the Aryan race rolling westward in waves, and submerging, not only the Euskarian inhabitants, but their own kinsmen's earlier settlements. We know by the evidence of language that different branches of the Aryan race must have come into Europe at various times and settled in the countries we now know as Britain and France, where the Kelts made their homes; in Norway and Sweden, where we find the Scandinavians; in Germany, where our Anglo-Saxon forefathers lived between the Weser and the Elbe; in Russia, inhabited by the Slavonic races; in Greece and Italy, and the islands of the Mediterranean.

The Semitic races, with which our early history has chiefly to deal, seem to have had their original home in Arabia; and when they became too many for the fertile parts of Arabia to supply them with food, to have swarmed out to find homes elsewhere. Some came northward into Babylonia, some across the Isthmus of Suez into Egypt, others across the southern part of the Red Sea into Nubia. It is with these Semitic races that the earliest civilizations of history are concerned; but even now, though we know so much more of the past than our grandfathers knew, we cannot go back beyond about six thousand years at the utmost to the beginning of written history, and the records of the Semitic race.

One of the greatest discoveries ever made by man was the art of writing. The first writing was in all probability a rude kind of drawing; then parts of the objects were drawn to represent a thing or a sound, and gradually these parts were again shortened into letters. What the letters were like greatly depended on the substance which people had to write on. In Egypt, where there were great marshes covered with papyrus reeds,

the pith of the reeds was cut into strips and used as paper, and written on with ink as we write on paper. But in Babylonia, where the papyrus did not grow,



Egyptian Papyrus (prayer for a dead man)

writing was done with a sharp stick upon bricks of moist clay, which could be afterwards dried or baked, and would last for ever. The stick had three sharp



Cuneiform Writing

corners, the shape of a wedge, and this wedge-shaped writing is known as *cuneiform*.

The writer could not make curves with his stick, so that all the letters had to consist of different kinds of wedges; wedges without tails, wedges

with upright tails, wedges with horizontal tails, wedges with slanting tails, and so on. Both in Egypt and Babylonia various kinds of writing were used at the same time, and the picture writing in Egypt is known

as *hieroglyphic*, and used more especially in the temples and tombs.

It has been only during the last century that explorers of ancient Egypt and Babylonia have learnt to read their writing, and the result is that we know at the present time far more about these ancient nations than has been generally known for more than two thousand years. The oldest writing we know is Egyptian, and belongs to the Semitic race; but many of the other early nations also had a writing of their own, and scholars are now endeavouring to read the writing of the Hittites, a yellow race who have left inscriptions in Asia Minor.



Egyptian
Hieroglyphs

Illustrative reading: *Alton Locke*, part of Chap. XXXVI, beginning "Child Dreams", &c.

CHAPTER III

EARLY EGYPT

AFTER men learnt to settle in villages, and to live by tilling the land around their settlements, they advanced in civilization according to their power of mixing peaceably with men in other villages. This they could only do by means of roads, and when men made a road from village to village it showed that they had some notion of friendly intercourse. But as soon as men learnt how to use boats, those who lived on a river found a road ready-made, and it is not surprising that we find the two first civilizations of history in two great river districts: the valley of the Nile which we know as Egypt, and the

valley of the Tigris and Euphrates which we know as Babylonia.

Of these, Egypt seems to have been the earlier; but in both there were probably thousands of years between the time when men first settled in river villages and the time when we can trace the beginnings of great kingdoms. A few villages first joined together to make a district, a few districts to make a small state, a few small states to make a larger state, until there were recognized to be two Egypts on the Nile—North or Lower Egypt, from the point of the Delta northward; and South or Upper Egypt, from the point of the Delta southward to the First Cataract at Assuan. Mizraim, the name for Egypt in the Bible, means the Two Mizrs, or the Two Egypts.

The two Egypts were probably flourishing kingdoms as long ago as 4500 B.C.; but the first fixed date in Egyptian history—or indeed in any history we know—is the invention of the Egyptian calendar, 4241 B.C. In 3400 the two Egypts were united under the rule of one man, a king named Menes, whose mummy has lately been discovered. After him the Egyptian kings were reckoned according to the dynasties they belonged to, each dynasty counting usually from six to eight kings, though there are some with less and some with more.

Egypt is so unlike any other country in the world that some notice must be taken of its formation. The north of Africa is taken up by the great Desert, and the Nile winds through this desert for 1350 miles, with a narrow strip of fertile country on each side, from twelve to thirty-one miles across. It seldom rains in Egypt, but the mountain torrents in the far south rush down into the Nile when the spring rains fall, and cause it to rise regularly from twenty-five to fifty feet all along its course during the summer. The water is led

by artificial ditches into the fields, where it leaves a layer of rich mud, which will grow immense crops when the water goes down. Thus, though it is actually smaller than Belgium, it has proved one of the most important countries of the world.

For the last hundred miles of its course the river spreads out into a kind of fan of marsh land, named the Delta. The chief places to notice on the course of the Nile are as follows: On or Heliopolis, in the Delta; Memphis, near the present Cairo, at the point of the



Egyptians Pulling Corn and Binding Sheaves

Delta; Thebes, now Luxor; the First Cataract, now Assuan; the Second Cataract, now Wady Halfa.

The oldest inhabitants of Egypt seem to have been of the same stock as the present inhabitants of Somaliland; but before historical times Egypt was invaded and settled by a Semitic race who gave their language to the country. This, however, must have been long before our earliest traces of history.

There were twenty-six dynasties altogether between Menes in 3400 and Psamtik III in 525. We should take up far too much space in this book if we went through the whole of the dynasties in these three thousand years, so we shall mention only a few of the more important kings and the events connected with them.

From 3400 to 2980 there were eighteen kings, whose home was near Abydos in South Egypt. In 2980 began what is called the Old Kingdom, containing the third to the tenth dynasty. Three kings of the fourth dynasty built the three great Pyramids as their palace tombs; their names were Khufu, who died 2877; Khafre, who died 2774; and Menkure, who died a few years later. These kings ruled at Memphis, near the present Cairo. The kings of the sixth dynasty were great traders. Trading seems to have been the line of the Old Kingdom much more than war, and the kings employed Nubians from the south to fight in their armies. The title of Pharaoh began with the kings of the Old Kingdom, and it is given by the Hebrew writers to every king of Egypt down to Hophra.

The Middle Kingdom dates from 2160 to 1788 B.C., and contains the eleventh and twelfth dynasties. Of these the twelfth dynasty, from 2000 to 1788, possessed greater kings than had hitherto ruled in Egypt. Four of these were named Anememhat, and three Sesostris. They developed the foreign trade of Egypt, trading with Canaan and the Greeks of the Ægean Archipelago, and the name of Sesostris was remembered by the Greeks long after as that of a mighty king.

The Egyptians who lived before Menes had already arrived at a considerable amount of civilization. They chiefly used stone implements, but they knew how to carve ivory spoons and were able to make beautiful pottery. They lived in wattled houses, often smeared with mud; the men wore skin breeches or a linen kilt, and the women a long linen dress reaching to their feet. They used rowing boats to go up and down the Nile. They were beginning to make use of copper weapons, but had not yet discovered bronze. They were chiefly agricultural, as the inhabitants of Egypt have always

been, but they delighted in hunting the beasts both of land and water, and carved pictures of their hunts on the rocks. It was these "pre-dynastic Egyptians" who first discovered that the year had 365 days, and made the year to begin on the day when the star Sirius first appeared on the horizon at sunrise. This was in 4241 B.C.

The Egyptians of the Middle Kingdom had come to



Sphinx and Pyramids of Gizeh, near Cairo

a much higher stage of civilization. They had learnt by that time to build masonry, and to make arches; the Pyramids of the Old Kingdom remain the wonder of the world; they had mines for gold in Nubia, for copper and malachite at Sinai, they made canals and reservoirs, and they had literature and poetry of their own. Sesostris III conquered Nubia, and extended the south frontier of Egypt to what is now Wady Halfa; Anememhat III made the great reservoir known as Lake Moeris, so as to have a supply of water in years when the Nile failed

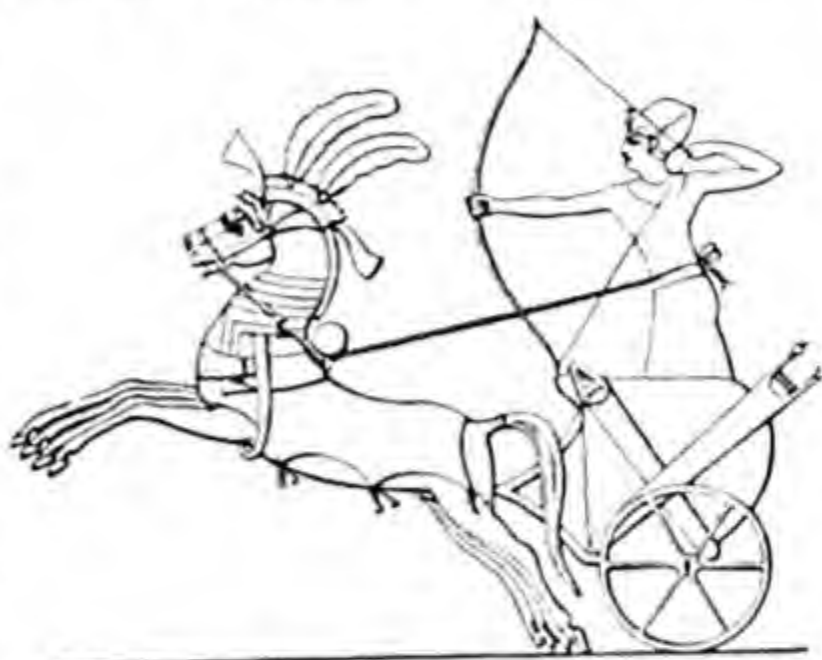
to rise properly, and the fields had no water to irrigate them.

Among other works they built a great wall, with fortresses at intervals, across the Isthmus of Suez, to keep the wandering tribes from Western Asia, whom the Assyrians called Shasu, from entering Egypt; for a civilized country, where the inhabitants have plenty to eat and to clothe themselves with, offers a great temptation to its barbarous neighbours who have not enough. The Egyptians of the Middle Kingdom were not very warlike, and sent out their Nubian or Libyan subjects to fight for them. But when fugitives from another country, driven by war or famine, asked admission at the gate of the Suez wall, they were allowed to enter Egypt in small numbers, in the hope that they might become useful subjects.

Certain Semitic tribes known as the Hyksos, had made a settlement at Kadesh in Syria, and whether driven on by greed or necessity, they made their way past the wall in such numbers that at the end of the twelfth dynasty they were able to seize the Delta, after much bloodshed and destruction, and their kings reigned in North Egypt for a hundred years, from about 1675 to 1575 B.C. The period reckoned as the thirteenth to seventeenth dynasties, 1788-1580, takes in the Hyksos kings in North Egypt and various contemporary Egyptian dynasties in the south. It was probably during the reign of the last Hyksos king of Egypt that the people whom we know as the "Sons of Jacob", driven by famine, came to ask for a refuge in Egypt, and were allowed to pasture their flocks and herds in the Land of Goshen.

It has been said that the Hyksos rule of Egypt did for the Egyptians what the Norman Conquest did for England: it taught a peaceful and unwarlike people the

art of war. The Hyksos also introduced into the country, horses and wheeled vehicles, before unknown in Egypt. They seem to have learnt a certain amount of civilization from their subjects as time went on; but at last the native kings of Southern Egypt became strong enough to drive the Hyksos out. The eighteenth dynasty, which began 1580, had no sympathy with Semitic strangers from Egypt; it was now that "another king arose who knew not Joseph".



War Chariot of Egyptian King

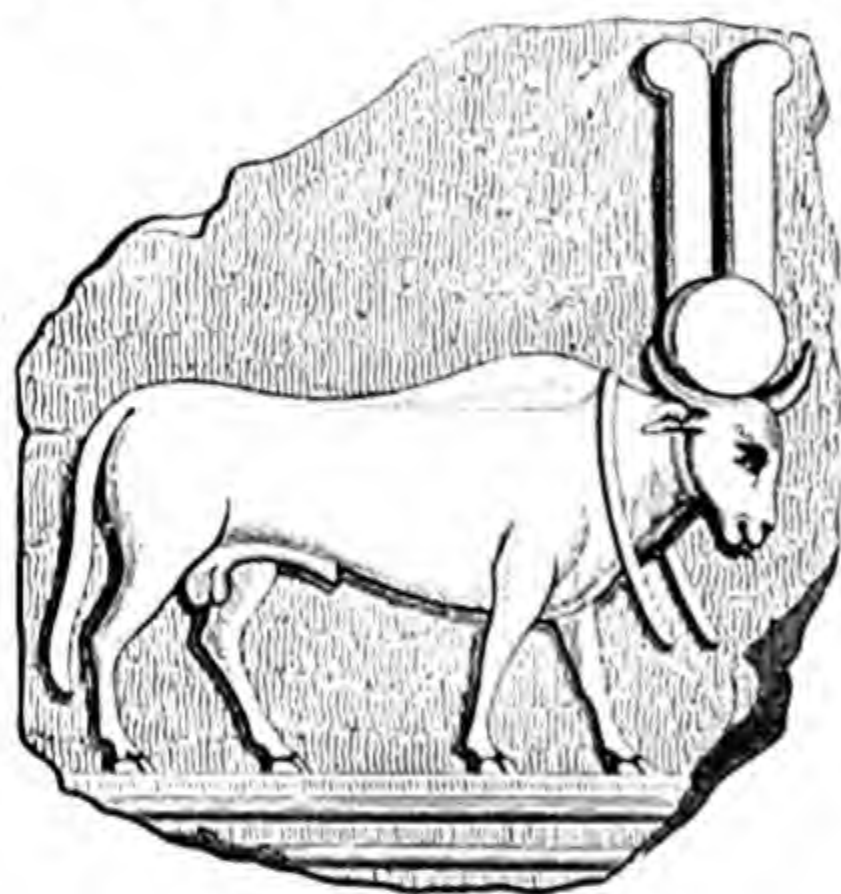
Illustrative reading: Genesis, xxxvii, xxxix, ff.

CHAPTER IV

EGYPTIAN RELIGION

THE religion of the Egyptians, which modern discoveries have revealed to us now that we have been able to examine the inscriptions in their tombs and statues, is a very interesting study. Possibly it would be truer to speak of their religions; for the Egyptians, as we know them in history, were a mixture of different races, and each race brought its own kind of religion into the common stock, so that in the religion of Egypt there were some things fine and true, others foolish and superstitious. There was a black race which worshipped

sacred animals; another, probably reaching Egypt from the west, which believed in a great goddess called the Earth Mother, who made the earth bring forth crops for the use of man; a third, perhaps, which looked on the River Nile, the rise and fall of which brought about the fertility of Egypt, as inhabited by a river god; and a fourth, of Semitic origin, which believed in an Almighty Father living in the sky, and revealing Himself in the



Sacred Bull of Heliopolis

sun, moon, and planets, which gradually became looked upon as independent deities. Just as these races became mixed by intermarriage, so their religions got mixed also, and each river district, or *nome* as it was called, had its own form of this mixed religion. For instance, in one nome

the sun god would be called Ra, and worshipped at midday; at another Amen, and worshipped at sunrise; and by and by the ignorant would take Ra and Amen to be two gods, though those who knew better would call the sun god Ra or Amen indifferently, and some would realize that the sun was not a god in itself, but a symbol of the Great Unseen God. In the same way one nome would have a crocodile for its sacred beast, while another had an ape or a cat, and that which had a sacred crocodile did not allow its people to kill or eat the crocodile; while in the next village, where the

sacred beast was a cat, the crocodile was hunted as a beast of prey. At Memphis, which was the oldest capital of Egypt, a black bull was the sacred beast: he was called Apis after the Nile god, treated through life with the greatest honour, and buried at death in a magnificent sepulchre. Certain beasts and birds—the cow, the cat, the dog, the hawk, the ibis, and a special kind of ape—were sacred throughout Egypt, and about 50 B.C., many thousand years after the history of Egypt begins, a Roman was lynched for accidentally killing a cat. Some think that our word “puss” is derived from a name of the Egyptian cat goddess, Pasht.

The sun god had many names—Osiris, Ra, Amen, Ptah, &c.; but as time went on it was Osiris who was regarded as the chief god of Egypt and the judge of the dead; his wife was Isis, their child was Horus, and Typhon was the god of darkness who strove to conquer Osiris and was finally defeated.

The stories of Egyptian mythology are wild and unpleasant, though they probably were originally allegories with hidden meanings, and we need not go into them here. What is really interesting in Egyptian religion are the views and practices held in regard to death. These do not all hang together, and we most likely have here again a trace of the teaching of the various races who lived together in Egypt.

Taking Egyptian religion as a whole, we may say that instead of dividing man into body and soul, the Egyptians looked upon him as consisting of body, ghost, soul, and spirit. The spirit they looked on as a flame which would one day be united with the gods, but the ordinary Egyptian did not trouble himself much about the spirit. Those who were conscientious thought more about their soul, which they imagined as a kind of bird which would undergo judgment after death for its good

and bad deeds; but every Egyptian, and his friends after his death, were much concerned about his ghost. The ghost might torment his survivors unless he were made thoroughly comfortable in his tomb; so both fear and love were called upon to care for his comfort. The ghost could only last while the body lasted; so the body was preserved from decay by embalming it as a mummy. In case any accident happened to the mummy, a relay



Painting Mummy Case

of images of the mummy was provided; some kings had as many as fourteen. In early times real food was put into the tomb for the ghost's use, and real slaves killed to wait upon him; but gradually it came to be thought that pictures of food, and images of slaves, would serve the ghost quite as well, and the little green figures we so often see among Egyptian curiosities are usually the images of slaves put into the tomb to serve the ghost. Those who were particularly anxious about the comfort of their ghost made their tombs in their lifetime, the kings who built the Pyramids among the rest.

A book, called the Book of the Dead, was laid upon the breast of the mummy, and this was to help not the

ghost, but the soul, on its way to judgment. The Book of the Dead instructed the soul how to behave during its judgment, and informed it what the proceedings would be. It would at once after death be taken to appear before Osiris, the Ruler of the Dead, in the Hall of the Double Truth, and there would stand Anubis with a pair of scales, in one of which was a feather as emblem of truth, in the other a vase into which were to be put the good actions of the dead. The recorder was to be the dead man's conscience, or heart, which he must first beg not to condemn him, and then he would have to make a confession of the evil deeds he had abstained from doing. "I have not cheated men! I have not illtreated the widow! I have not lied before the judgment seat! I have not snared the sacred birds! I have not taken the sacred fish! I have not kept back the water in its season (of the overflow of the Nile)! I have not been the cause of others' tears! I have not taken the cakes of the child! I have not multiplied words!" These are only a few of the statements the soul would have to make in the Hall of Truth, while the god Thoth stood by with his tablet writing down the record as Anubis weighed his deeds. The justified dead went to the Meadows of Rest, and at last were made one with Osiris, though we hear also of a period when those who were not wholly good had to pass through the bodies of animals and men according to their deserts; those who were wholly bad seem to have been annihilated. This must have given a moral standard to the consciences of the Egyptians, though probably they did not live up to it much more than the nations around them.

The Egyptians thought of the sky as a kind of sea on which the sun, moon, and stars sailed every day to the west, and when they set to earthly eyes they thought of them as lighting up the world of the dead.

Accordingly they always built their cemeteries with a west aspect. For a long time they seem to have known nothing of the world to the south of the First Cataract, beyond which their boats could not go, and they thought that beyond this was the sea which went round the earth; while the Nile rose from an underground stream in two caverns at the First Cataract and poured its waters through Egypt. Perhaps someone who had travelled up the Nile towards its source had brought rumours of the two great Nyanza lakes from which it issues, which must have seemed another sea.

CHAPTER V

EARLY BABYLONIA

IN the early days of history we find not only the great river valley of Egypt, but also the great river valley of Babylonia, which, instead of the single Nile, had two rivers, the Tigris and Euphrates. The Nile fertilized its borders by a yearly rise and fall; the Tigris and Euphrates required more careful treatment. They had to be carefully banked and kept within bounds, and their waters led by canals into the surrounding country; otherwise, when the snow melted in the Armenian mountains where the rivers rose, they would have spread destruction over the whole valley.

During the period which ends with Hammurabi, 2000 B.C., we find Babylonia divided into districts, each of which was ruled by its own priest king; and unless one of these kings, like Sargon of Agade in 2800 B.C., was strong enough to make himself master

of the rest, each was independent of the others. There was a priest king of Ur, of Erech, of Babylon, &c.; and Hebrew tradition tells us that the tribe of which Abraham is said to have been the head belonged originally to Ur, and went thence to Harran in Mesopotamia. The northern part of Babylonia was called by the Babylonians themselves Shumir-Accad, and by the Hebrews the land of Shinar; and the writer of Genesis x tells us what is confirmed by other sources, namely that the "beginning" of Babylonia consisted of the separate cities of "Babel, Erech, Accad, and Calneh in the land of Shinar". "Out of that land went forth Asshur" (the Semitic invaders who settled in Assyria) "and builded Nineveh and Rehoboth-Ir, and Calah, and Resen". The original inhabitants of Assyria were a people called Mitanni.

While the first fourteen dynasties of Egypt were reigning Babylonia was sometimes, though not very often, united under one powerful king: such a king was Sargon of Agade, 2800 B.C., and his successor Naram-Sin. Sargon collected the first library of which we have any knowledge; his books were inscribed bricks such as we may see in the British Museum, and the wedge-shaped writing is often as clear and fine as modern print. Erech, the home of Sargon's library, was known as the "City of Books". Sargon united almost all the Babylonian cities under his rule, and turned his victorious troops westward and southward, so that we find him both in Cyprus and in the peninsula of Sinai as conqueror. He left his empire to his son Naram-Sin, but it lasted no longer than his death; the eastern neighbour of Babylonia, Elam, recovered its strength, and Elam became the overlord of Babylonia, enforcing tribute from the Babylonian cities for several centuries.

Like the Egyptians, the Babylonians seem to have been of a mixed race, and the similarity of some of their religious ideas to those of the aborigines of Eastern Asia has made some people hold that the Semitic people who poured out from Arabia into Babylonia and settled there must have intermarried with the original inhabitants of the country and acquired



Chaldean Diviner

some of their views. The Semitic Babylonians seem originally to have had the purely Semitic notion of an unseen Almighty Father, of whom the sun, moon, and planets were symbols; but later these symbols came to be looked upon as independent gods, each with a goddess wife. They also had the Earth-mother goddess, whom they called Ishtar. As in Egypt, it is probable that the more instructed among them knew that the heavenly bodies were not gods but only symbols of God. But besides this they had the same kind of spirit wor-

ship which is to be met with still in Eastern Asia, now called *animistic*. In this religion the great object of life is to defeat the malice of bad spirits by means of spells, and this belief, it is thought, may have belonged to the race which was in Babylonia before the Semitic conquerors entered it from Arabia. By far the greater number of Babylonian writings yet discovered consist of spells which would keep the bad spirits away from the person who recited them, and practically the terror of these evil spirits seems to have been the chief element in the ordinary religion of Babylonia.

Astrology had much to do with these spells. According to their theory it was all-important for success in any undertaking that the sun, moon, and planets should be in a favourable position, and this the astrologers only could decide. They only knew of five planets—Mercury (Nebo), Venus (Ishtar), Mars (Nergal), Jupiter (Marduk), and Saturn (Ninib). The sun was called Shamash, and the moon Sin. In some places, such as Ur and Harran, the moon was the principal god, in others the sun. There were other principal gods, among whom was Ea the god of the sea, Anu the god of the sky, and Bel, who in later times came to be confounded with Marduk, the mediator son of Ea. The story ran that Marduk, representing the gods of rule and order, had conquered Tiamat, the dragon of chaos, and divided her in two halves, one to form the sky, and the other the earth. In the British Museum there is a representation of Marduk conquering the dragon Tiamat, who snarls at him over her shoulder with the head of an angry cat.

One story which spread from Babylonian astrologers over the world is worth noticing. It is the story of the Signs of the Zodiac, which was supposed to be represented in the sky, and to rule the months; according to the old rhyme their names are as follows:—

The Ram, the Bull, the Heavenly Twins,
And next the Crab, the Lion shines,
The Virgin and the Scales;
The Scorpion, Archer, and He-goat,
The Man that holds the watering pot,
And Fish with glittering tails.

The hero in this story is a mighty hunter named Gilgamesh; but we must take away two months from his adventures, which probably had other names once, but lost them owing to the importance of the season

they represented. These two months are the month of the spring sacrifice when the Ram was offered as the first-born of the flock, and the harvest month when the wheat was weighed in the Scales. Gilgamesh is sent to kill a Man-Bull called Eabani; but Eabani and Gilgamesh become dear friends and go about the world together as the Heavenly Twins, doing great deeds. They kill the Crab, a frightful sea monster, and the Lion; but Ishtar, the Virgin goddess, unfortunately falls in love with Gilgamesh. Gilgamesh scorns the love



Gilgamesh and Eabani in conflict with a Lion; and Gilgamesh and Aradea crossing the Waters of Death (cylindrical seal showing impression).

of Ishtar, and in revenge Ishtar sets herself to work evil to him and his friend. By means of the Scorpion and the Archer she slays Eabani, and smites Gilgamesh with a terrible disease. Gilgamesh, sick and unhappy, comes to the Waters of Death, where he finds a ferryman (probably Capricorn), who offers to take him over the waters to the land where his ancestor, Utnapishtim, the Waterman, lives in immortality. Utnapishtim tells him the Babylonian story of the Deluge, where Utnapishtim had played the part of Noah, and was rewarded by the gods with the gift of immortal life. He sends Gilgamesh to be healed of his disease by being dipped in the Waters of Death; but Gilgamesh cannot be happy

without his friend Eabani, and Ea, the sea god, sends his son Marduk to bring Eabani's spirit from the underworld to the land of heroes, when he and Gilgamesh live happy for ever, under the symbol of two Fishes swimming in the ocean of Eternity.

Gilgamesh, no doubt, was originally the sun; his prosperity indicates the growing heat and light of the sun in spring and early summer, his troubles the loss of both in the unhealthy months of autumn, the Waters of Death the wet and cold months of the winter, ended at last by the soft south wind blowing up from the sea. Though the Babylonian underworld, generally speaking, was looked upon as a place of dust and darkness, where the souls of the dead clung like bats to the walls, it is cheering to feel that they still saw some prospect that heroes who had been friends in life would meet and love once more beyond the Waters of Death.

The Deluge story which Utnapishtim tells to Gilgamesh seems to be the origin of the story in Genesis, only with this great difference, that as told by the Babylonians the Flood was sent by some of the gods with the disapproval of the rest, while as told by the Hebrews it was sent by the One Almighty God as a punishment for the sins of the world. It has been thought to be founded upon the memory of some frightful inundation, possibly caused by an earthquake wave affecting the two great river valleys of the Tigris and Euphrates.

Another story of the Babylonian mythology, founded on the changing seasons of the year, is that of the Descent of Ishtar. Ishtar is the Earth, and her husband Dumuzi is the spring. The spring passes and Dumuzi dies, and Ishtar goes into the underworld to find him. She has to pass through seven gates, at

each of which she has to give up one of her robes or her adornments, and she is kept prisoner down below in the land of the shades. Now it is winter, and all life dies out of the upper world; the corn will not grow, the cattle will not calve, men and women will not marry. At last Ishtar's father, the Sea god Ea, interferes, and Ishtar passes back through the seven gates receiving back her adornments, to find Dumuzi once more when the spring returns, and all earth rejoices with her.

Dumuzi was called Tammuz by the Hebrews, and spoken of as "my lord" (Adonai) by the Canaanites, and every year there was among many of the Semitic races a general day of mourning for his death and a festival of rejoicing held in honour of his revival. The story passed over into Greece, where he was spoken of by the name of Adonis.

CHAPTER VI

HAMMURABI OF BABYLON

THE Hyksos invasion of Egypt, which we mentioned in Chapter III, belonged to one of the great race movements we spoke of in Chapter II. We do not know whether this movement affected the Aryan race, but it ended in quite a new arrangement of Western Asia, and was probably the time when a warlike nation called Kheta or Hittites, whose portraits on the Egyptian monuments suggest the yellow race, settled down to the north of Syria. Their capital was Carchemish on the Euphrates.

It is most probable that among these moving Semitic tribes the tribe of which Abraham is said to have been

the leader came from Harran in Mesopotamia and settled in Canaan. This tribe contained the forefathers of the children of Israel, and also those of the Moabites, the Edomites, the Ammonites, and other clans who traced their relationship to Abraham. It seems, however, as if it were only the family of Abraham who could have entered Canaan and lived there as peaceful nomads, for the other clans probably formed a predatory company of desert tribes afterwards known as Habiri, who had no settled home, but lived for some generations in the desert on what they could get by raids.

About 2000 B.C. we find a great king in Babylon named Hammurabi. He is probably the same person mentioned in Genesis, xiv, as Amraphel king of Shinar, and he is represented as going out under Chedorlaomar king of Elam to subdue a revolt against the Elamite king's authority. Hammurabi, at the beginning of his reign, was tributary to Elam; later on he conquered Elam and became independent, and his authority extended all over Western Asia.

The thing, however, which makes Hammurabi an important name in history is that he is the first great law-giver whose name has come down to us. In 1902 a black marble pillar was found, inscribed with Hammurabi's code of laws, and these laws give us a clear view of the civilization of ancient Babylonia, which had arrived at quite as high a pitch as that of Egypt. They are also important as having apparently been accepted in Canaan as well as in Babylonia, just as, a hundred years ago, Napoleon's code of laws came to be accepted in other countries besides France. It is not to be supposed that Hammurabi made all the laws in his code himself, but he must have reduced the laws already in force to an orderly series, and at the top of his pillar he is represented as receiving his Code of Laws from the

hands of the sun god, meaning that he considered that he had a divine commission to rule his people according to them.

The laws relate to every detail of civilized life. The Babylonian, under usual circumstances, had but one wife,



Hammurabi receiving Laws from the Sun God

who had much the same rights as a wife in Europe now; but if she were childless, he might act as Abraham did in taking Hagar. The slave wife's children were not slaves but free. There were laws about debt, agriculture, commerce, and all subjects which could require a law; and with regard to criminal offences, the law was "an

eye for an eye, and a tooth for a tooth". But a nobleman's injury was punished far more severely than that of a poor man. What is rather curious is that the same principle is carried out with regard to medical men and to house- and shipbuilding. If the imperfect building of a house or ship produced damage to the owner, the builder was to suffer the same damage in person and property; and if a surgeon operated unsuccessfully upon a patient he might in some cases be punished by having his hands cut off, which could not have been an encouragement to the study of surgery. There were also most careful regulations regarding agriculture, and we can see how needful these were by looking at Babylonia at the present day, and seeing how, simply by neglect of the banks of the rivers, and of the canals which were arranged to lead the water off in time of flood, the very country which was once the garden of the world has become a desert. If a man let a field to another man, the tenant was supposed to put up a cottage in it for a caretaker, who was to drive away marauding wild goats, scare birds, and collect locusts. If the field were bordered by a river or canal, the tenant of the field was bound to keep the banks in repair; and the shepherd in charge of the great flocks of sheep which the Babylonians kept was bound to keep his sheep from straying into the cultivated fields of his neighbours as he drove them from one place to another. In fact, Hammurabi's code shows us a highly civilized power ruled by carefully devised laws, and a study of it makes us feel that our own civilization is not so superior to that of ancient times as we are sometimes disposed to think.

While Hammurabi lived Babylonia was prosperous and peaceful; unlike Egypt, the Babylonians were a warlike race and accustomed to fighting, and the Semitic tribes which had begun to surge westward must have

left them on one side and passed on towards Palestine and Egypt. Somewhat later, however, Babylonia also had its turn of adversity. One of the races migrating westward, called Kasshu or Kossites, overran Elam, and eventually Babylonia also. The Kossite dynasty ruled Babylonia for nearly six hundred years, during which the Babylonian language, literature and civilization which Hammurabi had made dominant in Western Asia retained its hold there. But in time the Kossites also passed away, and then we find not Babylonia, but its northern colony Assyria (now an independent kingdom), the most powerful state on the Two Rivers.

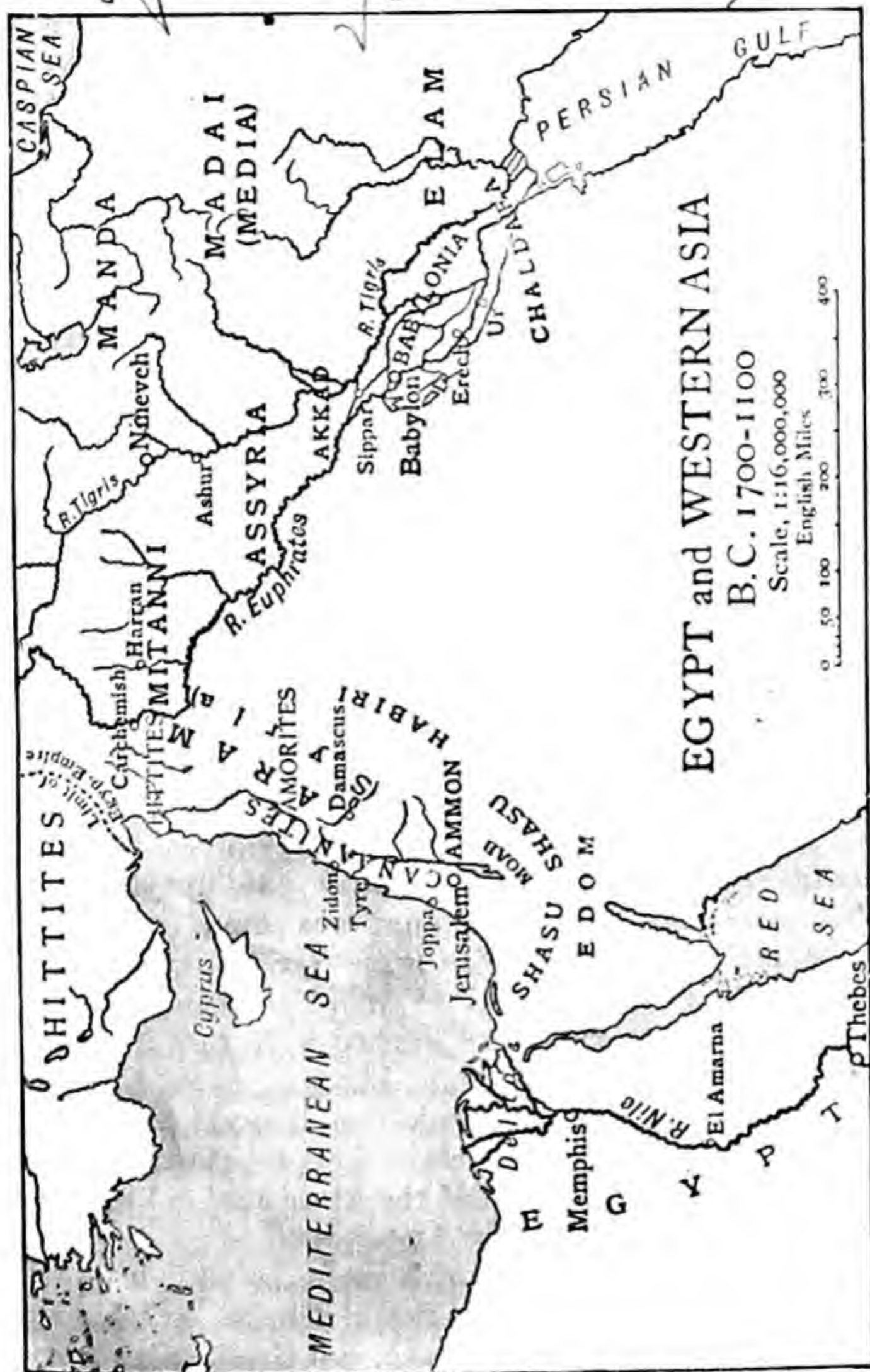
Illustrative reading: Passages from the Hammurabi Code (Johns), Hastings's *Dictionary*, extra volume.

CHAPTER VII

THE EGYPTIAN EMPIRE, FIRST PERIOD

WHEN the Hyksos kings were driven out of Egypt, the countries of Western Asia had taken something of the shape they retained for the next thousand years. We may regard them as placed as follows:—

Starting from the Persian Gulf, we find at its mouth a people called Kaldu, or Chaldæans, living in the salt marshes near the sea; they were sometimes subject to Babylonia, and sometimes independent. North of them was Babylonia, and north of Babylonia, Assyria; to the east of Babylonia was Elam. West of Assyria, the most important nation were the Hittites, partly on the upper part of the Euphrates, and partly in the east of Asia Minor. The Lydians lived in the middle part of Asia Minor, and the Ionian Greeks in the western part. What



we now call Palestine—the strip of coast between the sea on the west and the Jordan and Lebanon mountains on the east—was then called Canaan; but the Semitic inhabitants of Canaan did not call themselves Canaanites, but *Punt*, from their old home in Arabia. This word, in the Old Testament, takes the form *Put*, and became lengthened by the Greeks into *Phœnicia*, while its adjective, *Punic*, is one we shall meet in Roman history. Zidon was the chief town of early Canaan, and the great trading centre for several centuries of the Mediterranean countries. The language they spoke, which we usually call Phœnician, was practically the same as Hebrew, and not very unlike the language of Babylonia. Their religion, too, was in many respects like that of Babylonia; when the Babylonians spoke of Bel and Ishtar, the people who inhabited Canaan used the names Baal and Ashtart, or Ashtoreth.

The Assyrians appear to have been a Semitic tribe who settled among a people called the Mitanni, who were important neighbours of Egypt during the Egyptian Empire, though they finally became absorbed into the Hittite people, to whose race they possibly belonged. West and south of the Mitanni was Aram, which we know better as Syria. (The name Syria has nothing to do with Assyria, but is derived from Tyre (Sur), through which the Western nations reached it, so that it should be Tyria rather than Syria.) Ethiopia, called *Cush* in the Bible, was where Abyssinia now lies, and Libya was the north coast of Africa west of Egypt. On the mountains north-east and north of the River Jordan lived the Amurru, whom we know as Amorites.

The only Aryan race which we meet with in these early times are various families of Greeks—the Ionian Greeks, called in the Bible Javan, and Greek tribes from Crete and Cyprus. During the Egyptian Empire there

was plainly intercourse between Egypt and Greece, since Greek pottery has been found in Egypt, and Egyptian pottery at Mycenæ.

The Egyptian Empire altogether dates from 1580 to 1150; what is called the First Period ends 1350. It is noticeable that we now find South Canaan and Syria beginning to be a bone of contention between Egypt and Asiatic powers, as we find it nearly 1000 years later in the Old Testament. The chief kings of the first period of the Empire are as follows:—

Ahmes I drove the Hyksos from the Delta; they seem to have retreated slowly to Syria, whither he pursued them with his army, and made South Canaan and Syria tributary to Egypt. He and his successors lived at Thebes, now Luxor. His date is 1580–1557; his son and grandson, Amenhotep I and Thothmes I, were also conquering kings. Thothmes I extended the power of Egypt from Ethiopia to the Euphrates. He died about 1501, leaving the succession to his daughter Hatasu. Hatasu had two half-brothers, both called Thothmes; the one, Thothmes II, succeeded his father for a short time; the other, after the Egyptian custom, married Hatasu, and, as Thothmes III, proved to be the greatest king of the Empire. But Hatasu considered herself as the true queen of Egypt, and, with a strong party at her back, placed her husband in the background. Architecture was Hatasu's hobby, and she built herself a splendid temple tomb at Thebes, besides other magnificent buildings at Karnak. Her husband's bent was for war, and apparently he much disliked having to play a secondary part to his wife, for as soon as she died he destroyed all her inscriptions and built a stone sheathing around her pillars. In 1479 he started at the head of an army to quell a rebellion in Syria, at the back of which was the kingdom of the Mitanni. He won a great victory at

Megiddo, and for the next twenty years he led his army yearly to fresh conquests. He constructed a fleet, and did not only conquer, but organized his empire so that Egyptian rule was a reality, from the Fourth Cataract to the Upper Euphrates. Both Assyria and Babylon, as well as the Hittite state, paid him some kind of tribute. In 1447 he died, and was buried at Thebes.

The next two kings, Amenhotep II and Thothmes IV,

followed in the steps of Thothmes III. In the reign of the third, Amenhotep III, 1411-1375, the Egyptian Empire rose to its greatest glory and began to decline. He had not to go to war in Asia, and he did his utmost to encourage foreign commerce, and all kinds of art in Egypt. The remains of his great buildings at Thebes are still to be seen at Luxor.

He married a princess of



Tribute brought to Thothmes III

Mitanni, but whether as a second wife, or a successor after her death, he married also an Egyptian lady named Tiy, who appears to have been a woman of great strength of mind and ability, and who influenced both her husband and her son. Her husband placed her name with his at the head of royal documents as though she were a reigning queen.

With all great empires there comes a time when their edges begin to crumble away, and this began in Amenhotep III's time and continued in the reign of his son, Amenhotep IV (1375-1358). This king came to the throne as a mere boy, and was greatly influenced both

by his mother Tiye and his young queen, who seems to have been a foreigner, but whom he loved dearly. He is one of the most interesting figures in Egyptian history, for he was the first king we read of who endeavoured to do away with polytheism and idolatry. *give up.*

The empire required a strong hand against the enemies who were beginning to attack it on the north and east; but Amenhotep IV was far more interested in endeavouring to reform Egyptian religion than in keeping up his authority in distant possessions. A great idea had seized his mind which only a prophet, rather than the king of a great empire, could have got carried into effect. He wished to replace the multitude of Egyptian gods by one God, Father and Maker of all men and all things, under one symbol, which he called Aton—the symbol of the face of the sun with rays shooting from it ending in hands. He dropped his own name beginning with the name of the god Amen, and called himself Akhen-Aton, the “glory of Aton”. He had the representations of the god Amen, whose worship was greatest in the royal city of Thebes, taken out of the temples, and built himself a new capital, not tainted with idolatry. The priesthood of Amen hated him and did all they could against him, but Akhen-Aton pursued his way without noticing their malice. He had a wife whom he loved, and four daughters, but no son. He died young, leaving his empire to one of his sons-in-law, and his religious reform died with him. It had come before the times were ripe.

Where Akhen-Aton's new capital stood, there is now a mound called Tell-El-Amarna. In the year 1885 a low stone chamber was found here full of inscribed Babylonian bricks. They proved to be the state papers of Akhen-Aton and his father, Amenhotep III. They are written in the Babylonian language, the court language of Western Asia, and give us a picture of the decay

of the Asiatic empire of Egypt. The governors of the Syrian and Canaanite cities write imploring help against the wild tribes of Habiri, who are now thought to have been akin to the Hebrews, perhaps Moabites, Ammonites, and the northern tribes of Israel, and Burnaburyash, the king of Babylonia, writes in effect: "Keep your people in order or I shall have to do so". Akhen-Aton does not seem to have sent any effective help. He was thinking, no doubt, of even greater matters. He was a prophet and a poet, and a hymn of his to Aton is still to be read engraved in the ruined tombs of El-Amarna. Here are some passages from it:—

"Bright is the earth
 When thou risest in the horizon,
 When thou shinest as Aton in the day.
 . . . They awake and stand upon their feet
 For thou hast raised them up.
 Their limbs bathed, they take their clothing,
 Their arms uplifted in adoration to thy dawning,
 Then in all the world they do their work.
 All cattle rest upon their herbage,
 All trees and plants flourish,
 The birds flutter in the marshes,
 Their wings uplifted in adoration to thee.
 All the sheep dance upon their feet,
 All winged things fly,
 They live when thou hast shone upon them.
 . . . When the chick crieth in the egg shell
 Thou givest him breath therein to preserve him alive.
 When thou hast perfected him
 That he may pierce the egg,
 He cometh forth from the egg,
 To chirp with all his might;
 He runneth about on his two feet,
 When he hath come forth therefrom.
 . . . How manifold are all thy works
 They are hidden from before us,
 O thou only God, whose powers no other possesseth.
 Thou didst create the earth according to thy desire,
 While thou wast alone!"

The bricks found in the chamber at El-Amarna are now spoken of as "Tell-El-Amarna letters".

CHAPTER VIII

THE EGYPTIAN EMPIRE, SECOND PERIOD

AFTER the death of Aken-Aton, there ensued a period of confusion from 1358 to 1350. The priests who brought back the old religion of Amen gained possession of some part of the country, and one actually became king for a year or two. But the nineteenth dynasty brought kings who restored the former condition of the country. Harmhab, the first king of this dynasty, 1350 to 1315, restored the worship of Amen, repaired his temples, and erased the name of Akhen-Aton from his monuments. He proved to be a just and wise ruler, however, and devoted himself to internal reform. His successor was Rameses I, who in two years was succeeded by his son Seti I. Seti I and his son, Rameses II, were conquerors and builders of the same type as the earlier Amenhoteps. Seti died in 1292, and Rameses II reigned in Egypt for sixty-seven years.

During the reigns of the Thothmes and Amenhoteps we may imagine the tribes we know as the Children of Israel living a pastoral life in Goshen, under the condition of giving some of their labour for the public works of Egypt; but it would seem that under Rameses II these conditions were greatly aggravated. This king, who must have spent much of his time in sitting for his numerous stone portraits, seems to have very wisely devoted himself at the beginning of his reign to putting Egypt into a state of defence against

Asiatic invaders. There was a great war with the Hittites, who had come south from their habitations in Asia Minor and settled at Carchemish, and the decisive battle seems to have been won by the personal bravery of Rameses II, unless his inscriptions were written by court flatterers. He made a treaty with the Hittites, and married a Hittite princess; but it was no doubt wisdom on his part to build fortresses



Mummy-head of Rameses II

on the isthmus of Suez, provisioned with stores to supply his troops when they marched into Asia. Two of these, "Pi Tum" and "Ramsu Mere Amun", were built by the impressed labour of the children of Israel, named in the Bible Pithom and Raamses. Their sites have been identified of late years.

It would appear by recent investigation that not all the tribes of Israel went down into Egypt. There were certain divisions among these tribes, indicated in the Bible by the notice of their mothers' names. There were three Rachel tribes, Manasseh and Ephraim (sons of Joseph) and Benjamin. There were three Leah tribes, Reuben, Simeon, and Judah.¹ There were, besides these, six tribes of mixed blood, said to be the sons of Bilhah and Zilpah, and it seems probable that most of these, more especially Asher, Naphtali, Issachar, and Zebulon, did not go to Egypt at all, but remained in the north of what was afterwards the land of Israel. It is possible

¹ At a later time than this the "sons of Levi", or priests, came to be considered a separate tribe; but Judges, xxii, shows that this was not always the case.

that they may have belonged to the tribes of the Habiri, who in the reign of Amenhotep IV were invading Canaan, and some of whom probably settled on the east and south of Jordan as Moab, Ammon, and Edom.

Asher is mentioned in its connection with Canaan in inscriptions by Sety I and Rameses II, and Merenptah speaks of the conquest of "Israel", among other Caananite peoples at the time of the Exodus, long before the tribes led by Moses had crossed the Jordan. This is thought to refer to the northern tribes above mentioned.

Rameses II, after a long reign of sixty-seven years, was succeeded by his son Merenptah, who was an old man when he came to the throne, and who reigned for ten years, from about 1230 to 1220 B.C. He was of a changeable and uncertain disposition, quite capable of changing his mind from one day to another, as the Pharaoh of Exodus does. It is probable that the Exodus took place at the beginning of his reign. Moses, whose name is Egyptian, a Hebrew brought up in high circles in Egypt, indignant at the oppression of his people, had killed one of their oppressors, but found that the oppressed people were too degraded and slave-spirited to second his efforts for their freedom. He fled from Egypt to Midian in North Arabia, and there took refuge with a Kenite "priest king", whose daughter he married, and with whom he lived for a long period. It is held by most scholars that Sinai, the range of mountains where Horeb is situated, was not the peninsula we now call Sinai, but a district near Midian among the mountains south of Canaan; and when sacrificing at Horeb, Moses received his call to bring his people out of Egypt and to teach them the religion of Jahwe—the sacred name which we have come to pronounce as Jehovah. He went to Egypt, and at last, after

many refusals from the Pharaoh, he obtained leave to take them to make a solemn sacrifice at Horeb, but the Pharaoh changed his mind, and as the Hebrews encamped by the Red Sea, they learnt that an Egyptian army was coming in pursuit of them. The Red Sea was very shallow at its northern end, and in the providence of God, a strong wind, probably combined with a spring tide, dried up the sea floor, and the Hebrews crossed it in faith, while the pursuing Egyptians were many of them caught by the returning tide and drowned. Merenptah was not drowned, for his mummy has been recently discovered, but the story in Exodus does not say that he was. The Hebrews came safely to Horeb, where Moses gave them the law, and thence led them to the oasis of Kadesh, from whence they hoped to enter Canaan, the land of their forefathers. It seems probable that here most of the Leah tribes may have left the rest and made their way into some parts of what was afterwards the South of Judah; but the Rachel tribes went on with Moses to the east of Jordan, where they settled among the Moabite and Ammonite hills. Here Moses died, and Joshua took the command in his place, and some time in the twelfth century B.C. crossed the Jordan and took possession of the central tableland of Western Canaan.

It would seem probable that the Leah tribes at some early date fought their way north as far as Shechem, but were driven back with great loss. Simeon was lost altogether; Reuben, who takes refuge with the Rachel tribes, by degrees vanishes from the story. Only Judah remains, settling into the extreme south of Judah with the Kenite tribe of Caleb, and having nothing to do with the history of Israel until the time of David. It was cut off from the rest by the Canaanite fortress of Jerusalem: it is probably this isolation that

is mentioned in the old poem, the "Blessing of Moses", Deut., xxxiii, 7.

"Hear, Lord, the voice of Judah
And bring him in unto his people.
Let his hands be sufficient for him
And thou shalt be a help against his adversaries."

The invasion of Western Canaan by the Rachel tribes coincided with the invasion of the western coast line of Syria by a powerful band of pirates from the north of the Mediterranean, probably from Crete. These were known to the Hebrews as *Pelishtim*, to us as *Philistines*; and it is most probable that they were known to the Greeks as *Pelasgians*. The Egyptian authorities were too busy in fighting the *Philistines* to pay any attention to the invasion of the hill country of South Canaan by the Hebrew tribes; and it is probable that after the battles of *Ai*, *Bethhoron*, &c., the Hebrew tribes settled down among the *Canaanites* and inter-married with them. There were various attacks made upon the Hebrew settlements, of which we read in *Judges*, but some of the champions who are there spoken of probably lived in different districts near the same time. *Ehud* was the deliverer of the south-east, *Deborah* and *Barak* of the north-west, *Gideon* of the mid-west, *Jephthah* of the north-east, *Samson* of the south-west. The whole period between the *Exodus* and the time of *David* probably lies between 1220 and 1000 B.C.

We return to *Merenptah* from the history of Israel, which we have carried on considerably beyond his time. In spite of his age, he led an expedition into *Libya*, and another into *Canaan*. The triumphant song which has come down to us, which celebrated his victory in *Asia*, is the inscription which has made modern scholars

suppose that Asher, Zebulon, and the northern "sons of Bilhah and Zilpah" may have remained in Canaan and retained the name of Israel, while the "sons of Leah" and "sons of Rachel" went into Egypt:

"Plundered is the Canaan with every evil,
Carried off is Askelon,
Seized upon is Gezer,
. . . Israel is desolated, her seed is not,
Palestine has become a widow for Egypt . . .
Every one that is turbulent is bound by King Merenptah."

Merenptah died in 1215, and was succeeded by various claimants for the throne who produced only confusion and anarchy in Egypt. At last a certain Rameses III became king, 1198-1167; he was succeeded by various other Rameses, till Rameses VI died in 1150, and with him the empire comes to an end, and 500 years of "Decadence" begins. During this period there will be only one or two kings whose names are worthy of mention, and we shall not have much to do with Egypt, except so far as it touches other nations with whom we are concerned.

CHAPTER IX

EARLY GREECE

WE turn now from Asia to Europe, and from the Semitic to the Aryan race. While the history of Greece from B.C. 500 downward is known to every educated person, we are only now beginning to find out about its earlier history. Perhaps in a few years more the early history of Greece will have become clear to us, as the history of Egypt has done, from the excavation of ancient monu-

ments, which tell us more about the history of ancient times than tradition or written records.

It seems plain that the civilization of South-east Europe was connected with the civilization of Egypt and Babylonia, and we now know that at the time of the Hyksos there was a civilization in some parts of Greece and Asia Minor higher, as far as art was concerned, than that which was known on the Nile or the Euphrates. Recent discoveries in Crete have revealed to us the Palace of King Minos, whose name was well known to the Greeks as the first Greek lawgiver, but who has been thought for many years to be a hero of legend only. Now we know that about 1700 B.C. he had a magnificent dwelling place near what is now called Knossos, with stone staircases, beautiful wall paintings, bathrooms, delicate carvings, and dainty porcelain. By the paintings and pottery figures that have survived for 3500 years we know in what fashion the early Greek ladies dressed; how, like some of a much later date, they pinched their waists and frizzed their hair; how young men and girls fought with bulls; how small children were bathed in terra-cotta baths; and how there was a temple in one of the courts where probably the King Minos himself officiated as priest.



Figure of Goddess with Serpent Attributes, from Knossos

The later Greeks held that Minos had constructed an underground maze, called a labyrinth, inhabited by a monster, half-man and half-bull, who fed on the flesh of human sacrifices. This monster was called the Minotaur, and was said to have been killed by Theseus of Athens. It seems probable that after the destruction of the palace, those who explored the long, winding passages and corridors of its underground apartments, and came upon stone figures of bulls set as if to guard it, and images of a man bull cut on gems and seals, made up the story of the Minotaur and the Labyrinth, and came to believe it as fact.

Another Greek city which has been unearthed of late years is Mycenæ, where Agamemnon is said to have been king. Here great buildings, carefully constructed, have been found, belonging most likely to the time of the first Egyptian Empire, as pottery inscribed with the name of Amenhotep III and his wife Tiy has been found there.

But one of the most interesting finds of late years deals with a burnt palace found at Hissarlik, in the north-west of Asia Minor. It is the lowest of six ruined palaces built, as time went on, one on top of the other; and there seems little doubt that it is the burnt palace of Priam, king of Troy, of which we read in the poems of Homer. The real Trojan war probably took place long before these poems were written, but the story of it was repeated from father to son, as years went on, till the later Greeks knew it as well as we know our Bible.

This was the story of the Trojan war, as it came down to the days of Homer.

Paris, the son of Priam king of Troy, was the guest of Menelaus, the king of Sparta in Greece. He carried off Helen, the beautiful wife of Menelaus, and brought her to Troy. All the kings and princes of Greece, under the

command of Agamemnon of Mycenæ, brother of Menelaus, sailed to Troy and besieged the city for ten years. Among them were Achilles, the son of a sea nymph, who knew that he was doomed to die before the war was ended; Odysseus, king of Ithaca; Ajax, the great warrior, and many others. The great champion of the Trojans was Hector, the son of Priam. All kinds of stories were



Treasure of Priam

1, 2, Fine terra-cotta vases from palace of Priam. 3, Copper shield with boss, 20 in. long, 24½ in. high. 4, Two-handled cup of pure gold. 5, Large silver jug with handle.

told about the Homeric heroes: how Agamemnon sacrificed his daughter Iphigenia to gain success in war; how Protesilaus, knowing that the first Greek who touched the Trojan shore must die, leaped first and was slain; how Achilles mourned for his friend Patroclus and avenged his death by killing Hector; and many other tales. Then the story told how the wise Odysseus (whom the Romans afterwards called Ulysses), when the siege had lasted ten years, and the Greeks could not get into Troy, showed them how to make an immense wooden horse, which they were to fill with armed men. The

Greek ships pretended to sail away, leaving the horse behind, and allowing one spy to be made prisoner by the Trojans, who told them that a prophet had declared that the Greeks would be destroyed if they carried the horse with them, but that Troy would be safe if they brought it inside their gates. The Trojans were foolish enough to believe the story, and dragged the wooden horse within their gates; and that night the armed men came out of their hiding place, opened the gates to the Greeks, set fire to the city and palace, and killed Priam and those of his sons who survived. Then the Greeks set out on their homeward journey, but the gods who favoured Troy were angry with them, and most of them suffered great troubles and misfortunes. Agamemnon was killed by his wife Clytemnestra, and avenged by his son Orestes; Odysseus wandered over the world for ten years before he could reach his home, where his wife Penelope was waiting for him, though so many suitors wished to marry her that she was forced to say that she would marry no one till she had finished a web she was weaving, and every night she secretly undid what she had woven in the day. At last Odysseus reached Ithaca, and no one recognized him except his old swineherd, his old nurse, and his old dog, who died of joy at his return. He killed the suitors with the great bow that had been hung up in the palace, which no one else could bend, and was again restored to his little kingdom and his faithful wife.

The story of the siege of Troy, or Ilion, is known as the *Iliad*; the story of the wanderings and return of Odysseus as the *Odyssey*.

The story of the heroes of Troy is greatly mixed up with the Greek religion, of which we must now say something. Like other ancient nations, we can trace behind all their gods and goddesses the sense of a Great

God of the Sky, Maker of all things and Father of men: this god they called Zeus, and believed him to have the power of hurling thunderbolts and lightning against his enemies. He was supposed to have a wife, Hera, the goddess of marriage and birth; his daughter Pallas, the goddess of wisdom, sprang from his brain, and aided him



The Birth of Pallas Athene

1, Poseidon. 2, Hephaestus holding the axe with which he has cleft the head of (3) Zeus. 4, The goddess of birth. 5, Artemis.

in his great deeds. He had two brothers, Poseidon the god of the sea, and Hades the god of the underworld to which souls passed after death. His father was Kronos, or Time.

We then come to three deities representing the sun, the moon, and the earth: Apollo the sun, Artemis the moon, Demeter (Earth mother) the earth and its fruitfulness.

Three more deities deal with the interests of human

life: Ares, war; Hermes, cunning invention; and Aphrodite, love and beauty. We end with two fire gods: Hephaestus the god of fire the element, and Hestia the goddess of the hearth fire, which meant the home.

The dwelling of the gods was supposed to be on the sacred mountain Olympus, but they were looked upon very differently by the worthy religious Greeks of everyday life who worshipped in their temples, and by the poets who took them as the heroes of fairy tales. The best Greeks revered them and believed that they rewarded good and evil conduct, while the poets, though some of their tales were beautiful, invented some absurd ones, and some so coarse as to give the notion that the gods were no better than bad men.

These were the greater Greek gods; but besides these the Greeks believed in fairies of the streams, or Naiads, fairies of the woods, Dryads, fairies of the mountains, Oreads, and spirits of the great rivers, whom they called river gods, and spoke of by the name of their river. They had also many stirring tales of heroes, partly divine, whom they called demigods. Prometheus, it was said, stole fire from heaven for the use of man, and was punished by the gods (who wished to keep mankind in its place) by being chained to a rock, with a vulture gnawing his liver, until he was delivered by Herakles. Herakles was the Greek Gilgamesh. He went through twelve "labours", and was destroyed by the poisoned robe sent to him by his wife Deianira in order to preserve his love, suffering as Gilgamesh suffered from the love of Ishtar; but the adventures, though both have a lion, a bull, and a water monster among them, are quite differently told. He was called Hercules by the Romans, but Hercules probably had quite a different story. Both Herakles and Hercules, however, are the heroes of bodily strength.

Although we have not as yet come to the time of the Romans, it is as well to give here a list of the Roman versions of the names of the Greek gods. The early Romans had their own gods, most of whom had quite other attributes than those of the Greek deities; but when they took to Greek literature they tried to make out that the Greek gods were the same as theirs under other names, and the result is that we really cannot be sure what most of the old Roman gods were like. But their names have become attached to the Greek gods, and in English literature, until a few years ago, the Roman names were the only ones used.

We may place here a list of the Greek deities as they were recognized in later times, with the names of the Roman deities who were considered to correspond to them—

Greek Deities.	Corresponding Roman Deities.	Attributes.	
Krōnos	<u>Saturn</u>	Time	سپهر
Zeus	<u>Jupiter, Jove</u>	The Sky	زحل
Hēra	<u>Juno</u>	Marriage	یورتنس
Pallas Athēnē	<u>Minerva</u>	Wisdom	پالاس
Poseidōn	<u>Neptune</u>	The Sea	پوسیدون
Hadēs	<u>Pluto</u>	The Underworld	هادر
Apollo, Phœbus	<u>Apollo</u>	The Sun	آپولو
Artēmis, Phœbe	<u>Diana</u>	The Moon	آرتیمیس
Dēmētēr	<u>Ceres</u>	The Earth	دمیتر
Arēs	<u>Mars</u>	War	آرس
Hermēs	<u>Mercury</u>	Cunning	هرمس
Aphroditē	<u>Venus</u>	Love	آفرودیت
Hephaistos	<u>Vulcan</u>	Fire	هپهاستوس
Hestia	<u>Vesta</u>	Hearth Fire	هستی

We may add to these—

Hēraklēs	<u>Hercules</u>	Strength	هرکولیس
Eros	<u>Cupid</u>	Son of Venus	ایروس
Cora or Perséphone	<u>Proserpina</u>	Daughter of Ceres	پرسفون
Dionysos	<u>Bacchus, Liber</u>	The Vine	دیونیسوس

Illustrative Readings: The Return of Odysseus—any translation of *Odyssey*, or Kingsley's translation from *Iliad*, *Hypatia*, chap. viii.

PART II

TO THE EXPULSION OF THE KINGS FROM ROME

CHAPTER X

THE EMPIRE OF DAVID

ABOUT the time of the Judges, we find, together with the decline of the power of Egypt, a great rise in the power of Assyria. For many centuries Assyria had been a more or less powerful kingdom, sometimes more and sometimes less powerful than Babylonia: but about 1130, under a king named Tiglath Pileser I, Assyria spread itself from a kingdom into an empire, conquering the neighbouring peoples east, west, and south. This is called the First Assyrian Empire, and is the beginning of the appearance of the most warlike, the most cruel, and the most tyrannical of all the empires of ancient times.

War among the ancient Semitic races was not at all like war at the present day. The general custom among them was not to take their enemies prisoners, but to kill them. If they called upon a town to surrender, and it refused to surrender, but preferred to fight for its liberty, when it was taken all the men were killed, even the boy babies, and all the women carried off as slaves. The Assyrians killed their prisoners by torture, driving spiked chariots over their naked bodies, flaying them alive,

impaling them on stakes, &c.; and they prided themselves so much on their cruelty that they carved pictures of these horrible deeds, which are to be seen in the British Museum.¹ When they conquered a country, they did not provide for its good government, but merely made it pay them tribute: and as long as they were strong enough to exact the tribute the conquered country paid what was demanded. But

sooner or later the more distant countries tried to get back their freedom, and if the Assyrians were busy reconquering one of their eastern provinces, the western provinces would probably refuse to pay tribute, and sometimes would remain free for a long period of years, till the As-



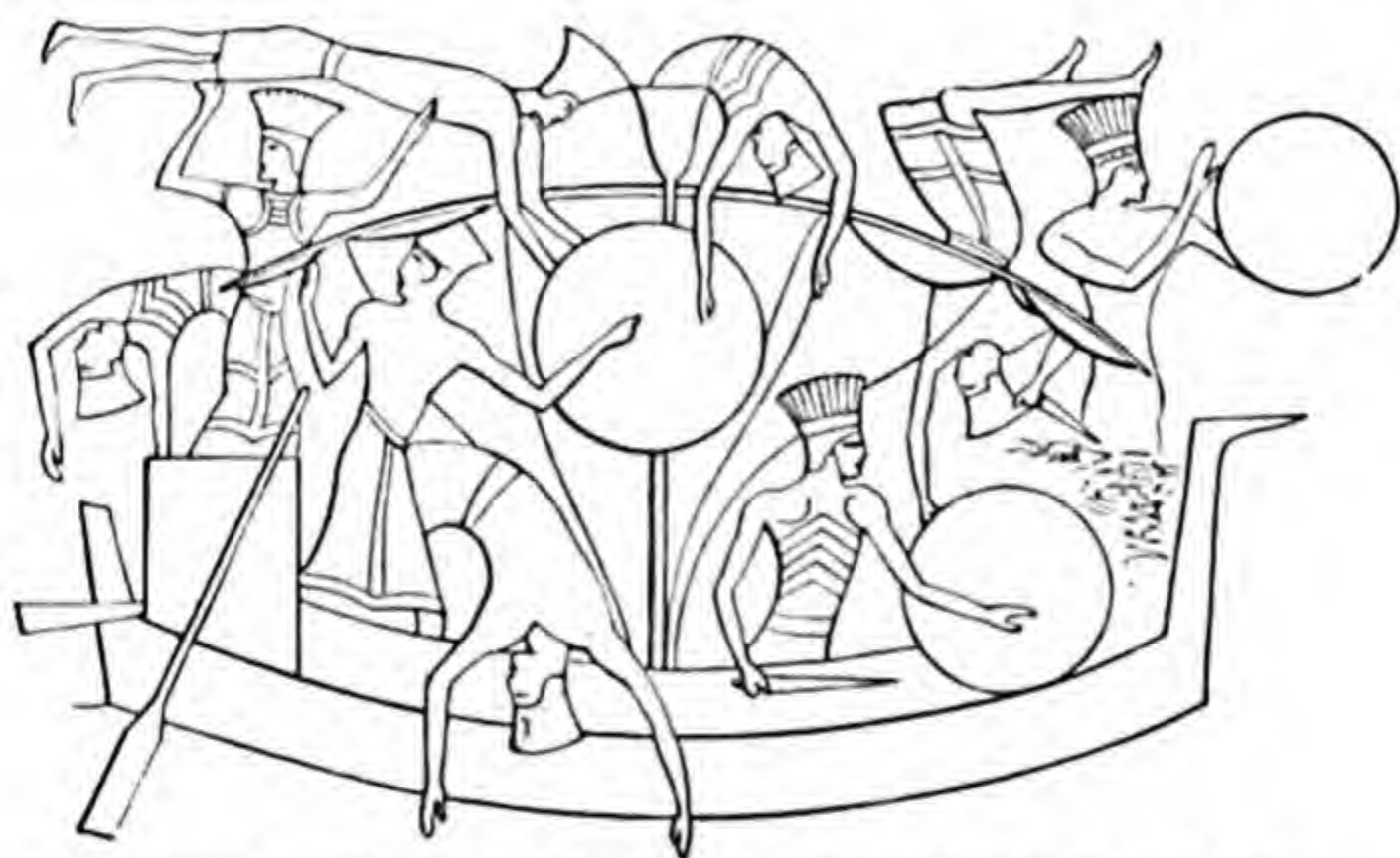
Assyrian King putting out Eyes of Captives

syrians found themselves strong enough to conquer them once more.

In the time of the Judges, neither Egypt nor Assyria had their hands free to attend to the affairs of inland Canaan. Egypt was kept busy with the attacks of the Philistine pirates from Crete or Cyprus, who were constantly attacking the whole seaboard of Canaan, much

¹ It is a comfort to find that now and then these carved pictures are symbolic only; when Esarhaddon is depicted holding two kings by a ring through the nose it is meant only that they were conquered, and one of these two kings we know was not taken prisoner at all.

as the Danes attacked England in the ninth and tenth centuries. It was the Philistine conquest of Zidon which caused the North Canaanites to build the city of Tyre. Egypt at last seems to have made terms with the Philistines, and to have allowed them to form a colony on the south-west coast of Canaan, where they built their five cities—Gaza, Ashdod, Ashkelon, Ekron, and Gath. Assyria, on its side, was engaged in fighting the Hittites,



Philistine Ship attacked by Egyptians. From sculpture at Medinet Habu

before whom the first Assyrian Empire fell at about the time of Gideon, and though possibly Egyptians or Hittites may have encouraged some of the expeditions which attacked Israel, neither Egypt nor Assyria interfered with disturbances going on in the remote hill country of Canaan.

When once the Philistines had a foothold in Canaan, they had no intention of confining themselves to their seacoast cities. They invaded and conquered all Western Canaan as far as the Jordan, and the people of Israel, who probably went out under Eli as part of the Canaan-

ite army, were defeated and lost their sacred ark. Thenceforward for some time all Southern Canaan was held down by Philistine masters, except a few square miles of bare hillside between Ramah, Gibeah, and Bethel, to the north of Jerusalem.

The Canaanites of South Canaan were a much softer and less warlike race than Israel, and would probably have remained vassals to the Philistines, except for the action of the Israelites. As it is, we hear no more of them as a separate people after the Philistine invasion, though doubtless they left their trace upon Israelite religion, which the teaching of many prophets was needed to remove. To them, perhaps, may be due the extraordinary commercial genius of the Israelite race, shown by no people so much as by Israel and by the North Canaanites of Phœnicia.

Under the guidance of Samuel, the patriots of Israel chose Saul as their leader, and he became the first king of Israel. His first feat of arms was not against the Philistines, but against the kindred nation of Ammon, which was attacking Jabesh Gilead on the other side of Jordan. However, the Philistines, who saw in Saul's success a new danger for their own rule over Canaan, led their well-armed and disciplined troops against the little free territory of Benjamin, and overran it. The men of Israel fled, some over Jordan to Gilead, some to hide in the forests or the great limestone caves; but Saul and his son Jonathan, with six hundred men and the sacred ark, held the hill fortress of Gibeah, and finally sallied out and conquered the Philistines, who retreated, leaving that small neighbourhood free.

We now come to the first appearance of Judah in the history of Israel, with the rise of David into eminence. Up to this time it is the Rachel tribes who have made Israelite history, on the tableland between the Jordan

and the Philistine plain; now a Leah tribe comes into the story. David comes upon the scene as champion against the Philistines—the brave, able, beautiful youth whom Saul's gallant son Jonathan loves as his own soul, but whose success makes Saul jealous. David has to fly the country, and to live as an outlaw with his band of outlaws among the caves of Judah. Pressed hard by Saul, David seems to have entered into the Philistine service, where he was put in command of the fortress of Ziklag, in the south of Judah, to defend their southern frontier against the wild tribes of the desert. When Saul and Jonathan were killed in battle against the Philistines, David became king of his own tribe at Hebron, probably at first paying tribute to the Philistines, who seem to have left him unmolested, while he conquered the old Canaanite fortress of Jerusalem, which had hitherto held out against both Israelites and Philistines, and which divided Judah from the rest of Israel. Saul's successor, who had ruled to the north of Jerusalem, had before this been murdered, and David was chosen King of all Israel. The Philistines again attacked Israel, and David this time conquered them and drove them back to their own seacoast cities, making them pay tribute to him. He formed himself a bodyguard of Philistine soldiers, who became his most faithful servants, by whose help he made war successfully with the nations surrounding Israel. If either Egypt or Assyria had been strong during David's time, he would have been unable to do what he did; as it was, he made a small empire for himself, taking in Damascus in the north and Seir in the south.

David was a sincerely religious man, and a poet whose name was preserved as the founder of the religious poetry of his people; but he fell a victim to the temptations which belonged to the condition of a king in

Western Asia at that time. He treated his conquered enemies just as the Assyrians would have done, and he set up, like all the kings of that day, an immense harem of wives. As he grew older he became inert, and neither



ruled his own family nor his people as he should have done, and the disgraceful story of his taking the wife of one of his faithful servants, whom he caused treacherously to be slain, shows how dangerous to character it was in those days to be a prosperous king. Few, however, would have accepted the prophet's rebuke as peni-

tently as David did. In his earlier days, however, he had shown himself to be possessed of very great qualities of valour, prudence, and wisdom, and he remained the hero of his own tribe, Judah, as long as the nation remained.

The Israelites who lived in the northern three-quarters of Southern Canaan, generally called Ephraim after their principal tribe, never fully accepted David as his own tribe did; and this disaffection grew throughout the time of Solomon. Solomon did not try to hold all the countries his father had conquered, but he wisely built fortresses to make Israel safe from enemies, and endeavoured to make his little country rich by trading, like the Northern Canaanites of Tyre and Sidon. He built the Temple and a palace near it for himself, and taxed his people to pay the expenses. North Israel objected to these taxes, and when Solomon died and was succeeded by Rehoboam, tried to get them reduced. Rehoboam and his foolish young advisers refused, and North Israel split off from Judah, choosing Jeroboam as its king. Jeroboam built two temples at the north and south of his kingdom, where the worship of Jehovah could be carried on without resort to the Temple at Jerusalem.

The rise of Jeroboam to the throne of North Israel was the signal for the appearance of Egypt upon the scene, after the passing away of two dynasties, the twentieth and the twenty-first, regarding which there is nothing of great importance to be told. After the death of Rameses III, in the twentieth dynasty, Egypt had gradually declined in power, until after the twenty-first dynasty the country was split up into North and South Egypt, and these again divided into small governments, ruled by priest kings in the south, and princes in the north. There came to be about a hundred years during which no Egyptian dynasty is reckoned, and it is during

these hundred years that David and Solomon ruled their little empire. But with the twenty-second dynasty, about 950 B.C., a strong man came to the throne, called Sheshonk by the Egyptians, and Shishak by the Hebrews. He reunited the kingdom of the two Egypts, and probably helped Jeroboam to the crown; but it does not seem as though the friendship with Jeroboam was continued, as about 931 he made a raid against both Judah and the south of North Israel. He pillaged Jerusalem, but seems to have confined his warlike attempts to the unwallled villages of Israel, the names of which he wrote proudly in his inscriptions as if they had been important military posts. After his time Egypt again declined, and during the twenty-third and twenty-fourth dynasties was too much occupied with its own civil wars to enter into the history of Western Asia.

Illustrative reading: 2 Samuel, xviii, xix, 1-15, one of the most vivid pieces of narrative in the Old Testament.

CHAPTER XI

THE PROPHETS OF ISRAEL

WHEN the Hebrews divided into two kingdoms under Jeroboam and Rehoboam, a succession of kings began in both countries, whose names we need not trouble about, except in a few cases. In Judah the House of David reigned for nearly four hundred years; in North Israel there were constant revolutions and changes of dynasty, and the kingdom did not last much more than two hundred years. Israel was by far the most important and fertile of the two. Judah was about the size of Lincolnshire; but it was so mountainous and waterless that only

about a third of this was habitable. Where the soil was cultivable, it did not often grow grain, but in some parts afforded pasture for sheep and cattle, while in others the hills could be cut into terraces for vines and olives. The people of Judah were hardy and hard-working mountaineers, deeply attached to their Temple, their royal family, and their religion; and they had this advantage, that they were far less open to invasion than Israel, nor did invading armies often care to raid their barren hills. Israel was three times the size of Judah, and far more fertile, but it lay open to invasion on three sides, as well as on the side of Judah.

From the time of Jeroboam I (933 B.C.) to that of Jeroboam II (782 B.C.) the chief enemy with which Israel had to deal was Aram or Syria, to its north-east, the chief town of which was Damascus. Syria, however, was of great use to Israel, as it formed a buffer state between Israel and Assyria, and Judah was for some time doubly safe, as two states, Israel and Syria, lay between it and the hungry Assyrian Empire.

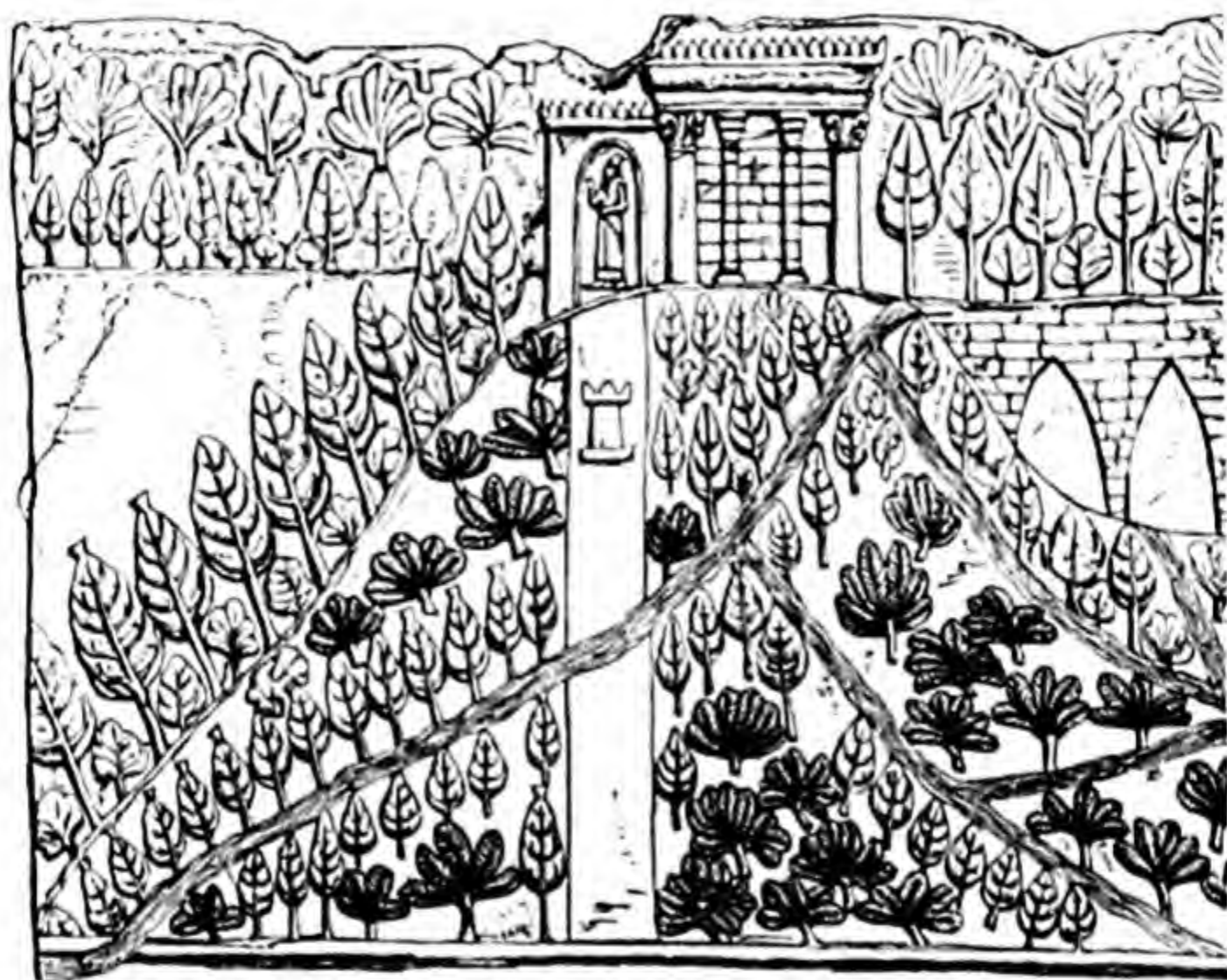
Our most important interest in the history of these two little states lies in the development of their religion. How under God's providence the religion of Israel grew and developed may be most plainly seen by comparing Israel in South Canaan with the inhabitants of North Canaan, whom we call Phœnicians. The two nations spoke the same language, and the Canaanites of Carthage, a colony of Tyre, long afterwards called their rulers by the very same title by which the Hebrews called their "judges", Gideon and Samson. In the early days, when Hebrews and Canaanites lived side by side in Palestine, we might have thought the Canaanites the pleasanter neighbours of the two; for the Hebrews were fierce and cruel, and though they believed that Jehovah was the one God whom they ought to worship, their

notion of what¹ He required from them seems to have been chiefly that they ought to be ready to sacrifice their lives in His wars, and to avoid doing wrong in any way to their fellow tribesmen. The Canaanites' religion, though not without cruelty, was a softer and easier one, and it was always a temptation for the Israelites to fall into Canaanite ways; but while the Israelite religion grew and developed so that in six or seven hundred years the Hebrews had outgrown the cruel customs of their early history, the Canaanites of Carthage had kept theirs, and still offered their children in sacrifice, and tortured their prisoners. The reason of this difference was that the Israelites had been educated by the Prophets to understand what kind of conduct God required from man, and the Canaanites had not. As we say in the Creed, it was the Holy Spirit who "spake by the Prophets", and revealed the will of God by little and little to the people of Israel.

So we may expect to find that there is much in the early history of Israel which shocks Christian minds, and we must not be surprised to find them regarding cruelty to their enemies as a part of patriotism. Readiness to sacrifice life in battle, we must remember, was a more heroic attitude with an old Israelite than with a modern Christian, since he had no notion of a happy existence after death, and believed that the place of departed spirits was a dark country beyond the reach of Jehovah's power, where dreary half-alive ghosts wandered in the darkness. This place he called Sheol. The only reward he hoped for was the success and prosperity of his people and of his own children after his death.

In early days the Israelites seem to have worshipped Jehoyah at the old Canaanite shrines. There were many of these; and when an Israelite leader rose up to fight against his enemies, his tribe came to sacrifice at the

chief shrine in his neighbourhood, so as to get Jehovah's blessing on their expedition. But there was always danger lest the old ideas of the Canaanite religion should mix with Israelite religion at these shrines, and the Canaanite name for the sun god, Baal, seems often to have been used for Jehovah.



Temple on a Hill surrounded by Trees, and having an Altar in the approach to it. A viaduct, streams, &c., also represented. From a bas-relief in the British Museum

The Canaanite shrines were usually upon hilltops, or under the shadow of some sacred tree, and a pillar, called an Asherah, stood beside them, which was looked upon with great reverence. Each high place possessed an altar, on which sacrifice was offered when anyone killed an animal for food; some of the animal was burned as an offering to the god, some was given to the priest, and the owner of the animal feasted on the rest. On some occa-

sions the Canaanites offered human sacrifices, and at some of their ancient cities recently excavated the bodies of newly born children have been found, and sometimes those of older persons, who have plainly been sacrificed. This, however, was a custom common to most Semitic races in early times.

The Hebrews, as we said, were a fierce and warlike people, while the Canaanites of Southern Canaan were soft and self-indulgent, and the religion of the two races showed their characters; but the Canaanite religion, though it could be cruel, was generally of a kind which made men more inclined to follow their inclinations to ease and pleasure, whether good or bad, than to restrain them. After the Philistine invasion we hear nothing more of the South Canaanites, who had been absorbed by the stronger race of Israel, but the influence of the Canaanite religion remained as long as Jehovah was worshipped at the Canaanite shrines and called Baal.

The purification of the religion of Israel was the work of the Prophets. In the Semitic nations there have generally been certain persons who have been looked upon with deep respect as inspired to know more than ordinary men: such are the dervishes of Northern Africa at the present day. But though the outside appearance of the Hebrew prophets may have been not unlike that of the Arab dervishes, there is an immense difference between them; for the Hebrew prophets taught their people new religious lessons from one generation to another, until their hearers' religion and practice was altogether changed from what it had been when their preaching first began. Thus, to mention a few of the great prophetic writers, we find Amos preaching that moral conduct was more acceptable to Jehovah than sacrifice; we find Hosea preaching that Jehovah loved His erring people and only punished them for their good;

the author of Deuteronomy in Josiah's time putting forth a fuller and more enlightened law of conduct, and insisting that sacrifice was not to be offered at the old Canaanite shrines but at the Temple at Jerusalem; Ezekiel preaching that every man was responsible to God for his own conduct. With regard to other nations, we find Isaiah preaching that Jehovah was not only the God of the Jewish nation but of the world, and that Assyria itself was in His hand; and Jeremiah enforcing the same doctrine with regard to the Chaldeans under Nebuchadnezzar, while all alike urged that the only means of being well-pleasing to Jehovah was an upright life, and that no amount of sacrifices, or of religious excitement, could find any favour in His sight while those who came to worship remained covetous, unjust, self-indulgent, or unfaithful in word or deed.

We find solitary prophets interfering with the conduct of great men here and there in the earlier days of the Hebrew kingdom, as Nathan did when he reproved David, but perhaps the first time in the history of the kingdom when a prophet played a great part in politics was when Elijah protested against Ahab's policy in allowing the religion of Tyre to be introduced into Israel. Ahab had married Jezebel, the daughter of the king of Tyre, Ethbaal, and she was a fervent devotee of the old Canaanite gods worshipped on the seacoast of North Canaan, now known as Phœnicia. The question before Elijah was whether the worship of Jehovah was to be supplanted in His own land of Israel by the worship of Baal and Ashtoreth. He endeavoured to settle the question by massacring the priests of Baal, as Jezebel had massacred many of the priests of Jehovah; and his follower Elisha seems to have pursued the same policy. Politically this did not answer, for the destruction of Ahab's house by Jehu under what we may call

prophetic instigation laid Israel open to raids from Syria, which produced great misery for half a century; but from a religious point of view we may say that Elijah settled the question once for all that Jehovah was to be the only God worshipped in Israel.

Illustrative reading: 1 Kings, xviii, xix.

CHAPTER XII

ASSYRIA AND ISRAEL

TIGLATH PILESER I, king of Assyria, who was contemporary with Saul, had made a raid across the Euphrates and harried Syria about 1020 B.C.; after his reign until 885 B.C. no very strong king reigned in Assyria, which had enough to do to defend itself against Syrian invaders. At that date, just about the same time as Omri became king of Israel, a strong king named Asshur-nazir-pal came to the throne. From that time onwards Assyria became the terror of the surrounding small states. Wherever a state was small and weak enough to make it likely that it would not be able to resist the Assyrian army, it was summoned to surrender, and the king allowed to keep his throne on payment of tribute, and on sending his children to Nineveh as hostages. If a state refused to pay tribute, it was reconquered and made to pay a heavier tribute; and if it still continued rebellious it was treated like a besieged city which had refused to surrender, and the inhabitants killed or carried off as slaves.

Omri, and his son Ahab, were both of them strong and sagacious kings, and Ahab, though he seems to have allowed Jezebel to have her way with regard to bringing

the worship of the Tyrian Baal into Israel, was himself a worshipper of Jehovah. When Asshur-nazir-pal's son, Shalmanezer II, came to the throne, carrying on his father's career of conquest, the king of Syria, Benhadad II, endeavoured, by besieging Samaria, the chief town of Israel, to make Ahab join a coalition against Assyria. Ahab, however, conquered the Syrian army, and finally he became Benhadad's ally and fought Shalmanezer at the battle of Qarqar or Aroer. Shalmanezer claimed



Shalmanezer receiving Tribute

the victory, but it was probably a drawn battle. Soon after, Ahab, with his vassal Jehoshaphat of Judah, attacked Syria, and was killed in the battle. Judah was shortly afterwards, under Jehoshaphat's son Jehoram, almost destroyed by an invasion of Arabian tribes from the south, and it was not till 790 that both Judah and Israel began to revive under two able and wise kings—Uzziah of Judah, and Jeroboam II of Israel, who put an end to the fifty years' war between Israel and Syria. This, however, was partly due to the fact that Assyria, during the reigns of these kings, was busy fighting the Armenians, so that it was possible for the small western states to enjoy a period of peace.

In 745 a revolution put a certain Pul on the throne of Assyria. He took the name of Tiglath Pileser III, and was the first of a series of conquering kings under whom Assyria became more than ever a scourge to the weaker states. After a forty years' reign the two kings of Judah and Israel died within a few years of one another, just about the time of Tiglath Pileser's accession. Ahaz, a weak and cowardly king, came to the throne of Judah, and when Pekah of Israel and Rezon of Syria, in alliance, threatened to attack Judah, he appealed to the great enemy of all three, Assyria, to deliver him from them. The prophet Isaiah implored him not to do so, saying that Pekah and Rezon were the tails of burnt-out firebrands who could not do much harm, while Assyria would come in upon Judah like a destroying flood, when it had submerged the other countries. Indeed, the only safety for Judah was to have Syria and Israel between itself and Assyria. But Ahaz would not listen, and he became tributary to Tiglath Pileser, who sent an army which destroyed Syria, took Damascus, carried away into captivity North-east Israel, and made Israel a tributary province, in the year 732 B.C.

In 727 Tiglath Pileser was succeeded by his son Shalmanezer IV. The little states of Western Asia generally revolted when a new king came to the throne of Assyria, and Israel did so on this occasion. But in 724 Shalmanezer brought an avenging army to besiege Samaria; he died during the siege, but his successor, an usurper who took the name of Sargon II, took Samaria, and destroyed the kingdom of Israel in 722 B.C. He carried the inhabitants away and settled them in districts to the east of Assyria, while he brought other exiles from the cities of Babylon to fill their place.

Sargon found, however, that he had a troublesome

enemy to deal with nearer home. Merodach-Baladan, a Chaldaean prince from the south of Babylonia, seized the throne of Babylon and became the leader of a league of small states against Assyria, and for the next thirty years he was Assyria's bitterest foe. His policy was to unite all the surrounding states against Assyria, and this was evidently the cause of the embassy sent to Hezekiah when he had recovered of his dangerous sick-



Sargon in his Chariot

ness in Isaiah, xxxix. We cannot give an exact date to this, but it may have happened at almost any time between Hezekiah's accession to the throne of Judah, probably 719, and Sennacherib's invasion of Judah in 701.

The first rebellion of the western states, which was not joined in by Judah, happened in 720 B.C.: Sargon conquered the allies and captured the king of Hamath, whom he flayed alive. He then marched down to the Philistine coast and conquered the rest of the rebellious forces, and was bought off by the Arabian states which

had joined the league. It seems probable from the Assyrian documents that at this date it was not Egypt, but a powerful North Arabian state called by a very similar name, which was always endeavouring to get up fresh leagues against Assyria, and was at this time working to get Hezekiah to join it. Isaiah strongly dissuaded Hezekiah from doing anything of the sort. He had used all his efforts to prevent Ahaz from making himself tributary to Assyria in 734, but now he saw that the only hope for the little mountain country was to remain outside all these leagues, and instead of making every effort to do away with the need of paying tribute, to remain quiet and use all its efforts to fulfil its religious mission as the people taught by Jehovah.

For some time Isaiah was successful, but in 712 Hezekiah was persuaded to join a league of rebellious states which deposed the king whom Sargon had set over Ashdod, and Sargon came down and quelled the rebellion. This time Judah got off with a somewhat increased tribute. After this, till the year 709, the efforts of Assyria were directed to Babylon, which was at last taken, and Merodach-Baladan compelled to fly to Elam. In 705 Sargon died, and was succeeded by his son Sennacherib; and almost at once all the western states were in revolt, including Judah, for Hezekiah had burst away from Isaiah's wise counsel, and was now at the head of the league against Assyria. The revolting states now had hopes of a great ally, for Egypt, which had been unable to interfere in Western Asia for two hundred and fifty years, had now under the twenty-fifth dynasty a strong king from Ethiopia named Shabako, who was ruling the whole of Egypt as the old kings had done, and whose interest it was that Western Asia should not belong to Assyria.

Merodach-Baladan was in arms again against Assyria, and Sennacherib had to reconquer Babylon before he could turn to Western Asia. In 702 he turned westward to Phœnicia. He could not conquer Tyre, but he reduced the small northern states to subjection, and then



Tablet Recording the Wars of
Sennacherib

he "came down like the wolf on the fold" upon Philistia. An army either from Egypt or from North Arabia, it is not certain which, came to help the allies of Southern Palestine, and was defeated by Sennacherib at El-tekeh. Then the Assyrian king turned to the rebellious cities of Palestine; at Ekron he impaled the leaders of the rebels on stakes around the walls, and then he turned to Judah. He took forty-six walled cities of Judah, and carried off more than two hundred thousand captives, besides sheep, cattle, and spoil. Hezekiah seems to have sent in his submission, and paid a heavy tribute; but sometime later—either during the expedition of 701, or possibly ten years later—Sennacherib heard of the ad-

vance of Tirhakah of Ethiopia against Assyria, and being unwilling to leave Jerusalem as a possible fortress open to his enemies, he did what was thought unfair according to the laws of war of that day. He summoned Hezekiah to surrender Jerusalem, though he had been peaceably paying his tribute, and to give himself up to the Assyrians. The danger was extreme. If

Hezekiah surrendered Jerusalem, the religion of Judah would be swept away and the Temple desecrated, while the inhabitants were transplanted to some unknown Assyrian district; if he did not surrender, the Assyrian army would come and take Jerusalem by force and kill him by cruel tortures, and the little mountain city could not resist it. He rose in that moment to be a hero of faith. Encouraged by Isaiah, he determined



Captive Israelites before Sennacherib

to trust in the power of Jehovah to save him in his extremity, and the help came. The Assyrian army, struck with plague at Pelusium, could not pursue its designs against Jerusalem, and had to march back to Assyria, and Judah was left in peace.

Sennacherib was murdered in 681 by two of his sons, and was succeeded by Esarhaddon, perhaps the best Assyrian king we know of.

Illustrative readings—

For Isaiah's dissuasion of Ahaz's appeal to Assyria, Isaiah, xxviii, 14-21.

For Sennacherib's demand of the surrender of Jerusalem, Isaiah, xxxvii, 9 to end.

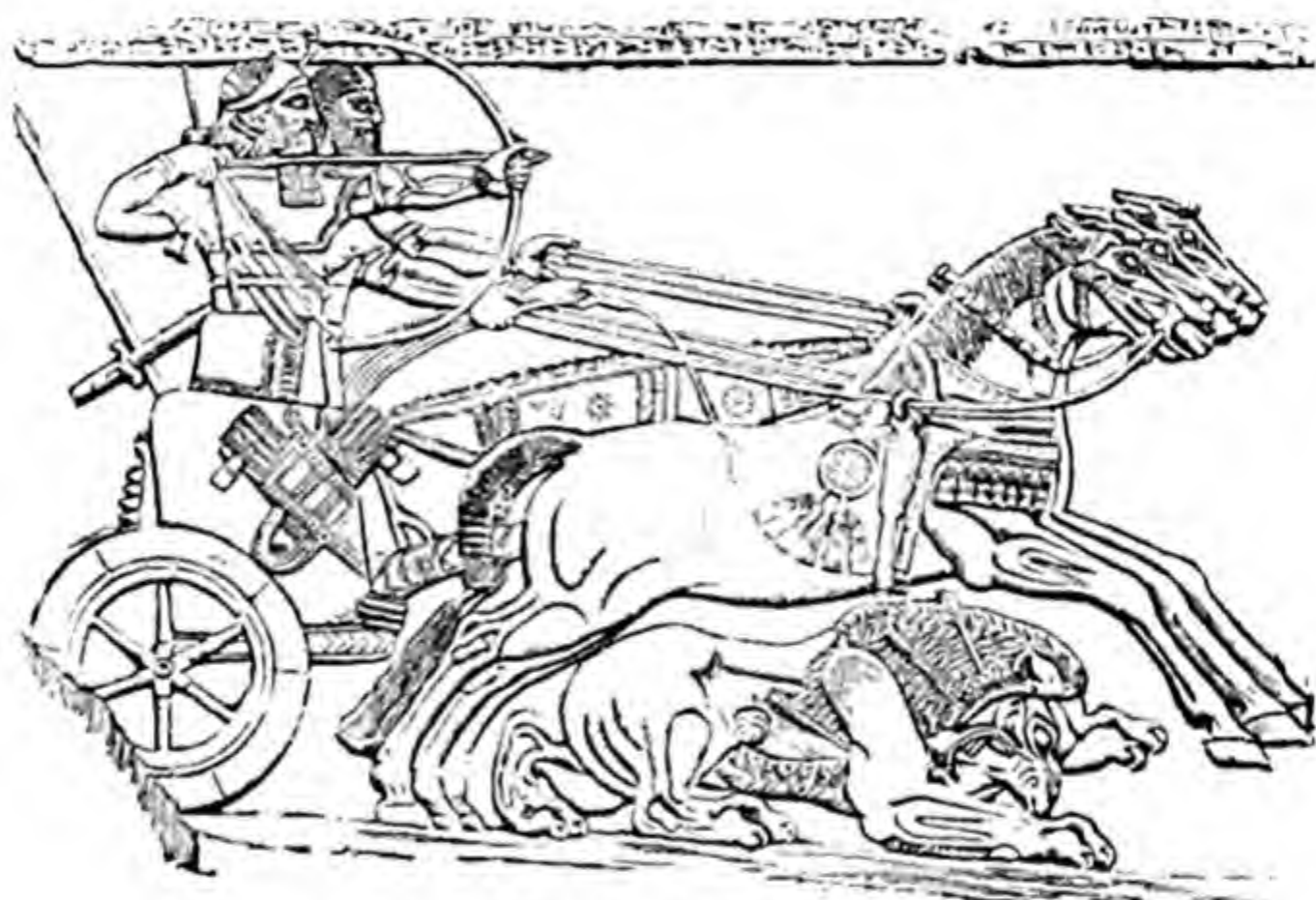
CHAPTER XIII

THE FALL OF ASSYRIA

ESARHADDON, who came to the throne in 681 B.C., had been made governor of Babylon by his father, and that he was a wise and gentle ruler is proved by the fact that for the first time for several reigns the provinces did not rebel on his accession. Among those who paid homage to him the Assyrian records mention Manasseh, the young king of Judah, who seems to have remained tributary to him for several years. But Egypt had been gradually recovering strength since the accession of Shabako, and Esarhaddon's first care was to reduce it to a condition of powerlessness by conquering Tirhakah. He took Memphis, but Tirhakah was not more easily caught than Merodach-Baladan had been in the previous reign. At the death of Esarhaddon, however, his son Asshur-bani-pal inflicted a crushing defeat upon Egypt, and sacked Thebes in 668 B.C. The damage then inflicted is still to be traced in the ruins of Luxor.

Asshur-bani-pal seems to have taken more interest in literature and hunting than in war. He preserved lions for hunting, and the hunting scenes in the Assyrian room in the British Museum represent this king's prowess in the chase. He also had a great library, in which he preserved copies of the Babylonian writings of former days, many of which give us our only information on various points of Babylonian history. But he had to go to war none the less, for the power of Assyria was beginning to decline. The first blow was from Egypt. Only two years after the sack of Thebes, a new dynasty—the twenty-sixth—began with the rise of Psamtik, an adventurer who became king in 666, and Psamtik's first

act was to declare the independence of Egypt. In 652 a greater blow still fell upon Assyria. Esarhaddon had made one of his other sons, named Shamash-shumukin, governor of Babylon under Asshur-bani-pal, and this man revolted and declared himself independent. This was the signal for all the small states to rebel, Manasseh of Judah among them. But when Asshur-bani-pal

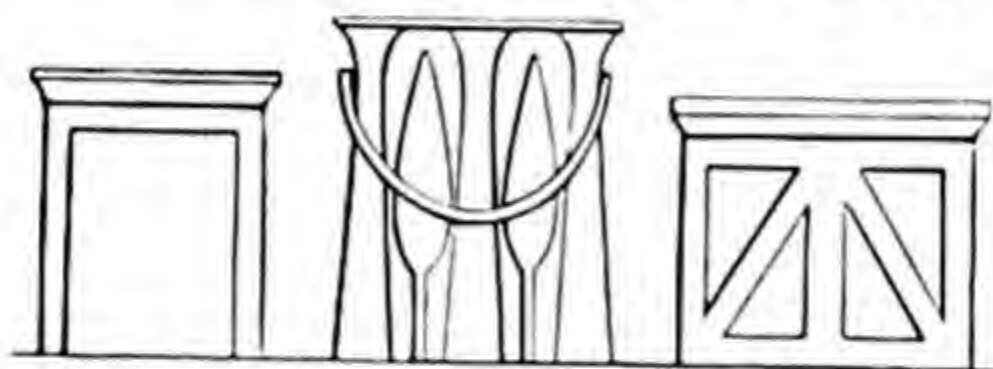


Assyrian Hunting Scene

besieged Babylon and starved it into submission, and his rebellious brother had set fire to his palace and perished in the flames, the revolting states sent in their submission, and Manasseh is said to have been sent as a prisoner to Babylon, and finally to have been restored to his throne.

From the point of view of religion Manasseh's was a disastrous reign for Judah. There seem, from the time of Isaiah downward, to have been two parties in Judah: the prophetic party, who considered that Judah

should submit to pay tribute to Assyria, and should use its energies in quiet industry and well-ordered justice within its borders; and the national party, whose sympathies were with Egypt as the enemy of Assyria, and whose ambition was political independence and political influence. When Manasseh came to the throne as a boy of twelve, he fell into the hands of the national party and came under Egyptian influence. Then followed a strong persecution of the prophetic party, during which, according to tradition, the prophet Isaiah was put to a cruel death; foreign gods, probably Egyptian, were



Egyptian Altars. From a bas-relief at Thebes

worshipped in Jerusalem, and the religion of Jehovah had to be held in secret by His worshippers. A new Egypt had arisen at this time with the dynasty, which is spoken of in history as the Revival.

This new Egypt, which had arisen under Psamtik, was altogether different from the old Egypt of the Amenhoteps and Rameses. Psamtik's object was to make Egypt a prosperous commercial nation. The roads and the canals were cleared, the ruined cities and temples were rebuilt, and Greeks from Asia Minor were brought into the country, some as soldiers to defend the frontier, others as merchants and settlers. These introduced Greek art and literature; but they also introduced a much lower standard of right and wrong than the old Egyptians had had. The influence of the new Egypt was always harmful to those who, like the people of

Judah, had learnt a higher religion. When Egyptian influence was in the ascendant, the people of Judah learned to think that pleasure, money getting, and political ambition were the most important things in life. There was every reason for the prophetic party to warn their people against the influence of Egypt, apart from the fact that their kings had taken a solemn oath by Jehovah to be loyal to their Assyrian overlords.

After a long reign Manasseh died, his son Amon reigned only two years, and in 636 Josiah, a child of eight, came to the throne. About 625 Asshur-banipal died, and the great Assyrian Empire began to break up. A hundred years before, Isaiah had said of it, "Your breath is a fire that shall devour you", and the Empire of Assyria perished of its own wars, which had exhausted it so that it was not strong enough to defend its own frontiers. The Armenians had eaten into the empire on the north, the Medes on the east, the North Syrian tribes on the west, and Babylonia on the south had to be kept with a strong hand from rebelling. Still, the empire might have lasted longer than it did had it not been for a new invasion of wild tribes from the north-east, whom the Greeks called Scythians.

The Scythians were not Semitic, but Aryan—probably this was the westward move of those Aryan tribes who were the forefathers of the peoples, such as Russia, whom we now call Slavonic. Their chief was called Gog by Ezekiel, who describes their appearance vividly in chapter xxxviii, but it is not certain whether Gog was a chief named Gagi or Gyges of Lydia. They were like the Tatars of later history, riders inseparable from their horses, and they swept over the plains of Western Asia at this date, slaying and pillaging wherever their horses could go, though they turned aside from moun-

tainous countries. Judah probably owed its safety to the fact of its hills when the Scythians raided the Philistine plain. They attacked Nineveh, and seem to have worked such destruction upon it, that all records are lost, and we know nothing about the two Assyrian kings who followed Asshur-bani-pal. The weakness of Assyria at once attracted its enemies, as carrion birds hover round a dying beast. The Medes, the Elamites, and the Babylonians all came against Nineveh, the latter being led by an able Chaldæan general called Nabo-polassar. The story was told that the Tigris was turned into the city, and as the houses were made of sun-dried clay bricks, they were converted immediately into heaps of mud, and this is borne out by the only description of the fall of Nineveh which we have, in the triumphant poem of Nahum, chapters ii. and iii. Nineveh was destroyed, and twenty years after the death of Asshur-bani-pal it was wiped off the face of the earth as if it had never existed.

Illustrative reading: Nahum, ii and iii.

CHAPTER XIV

THE END OF THE KINGDOM OF JUDAH

WHEN the Assyrian Empire was plainly nearing its end, her two great enemies, Egypt and Babylonia—or, as we may call it under its Chaldæan masters, Chaldæa—were each anxious for her leavings in Western Asia. Syria, Tyre, Israel, Judah, and the other small states were now free, and no longer had to pay tribute to Assyria on pain of destruction. They probably hoped that this freedom would be lasting, but here they were disappointed.

After the Scythian raid in 624 Assyria was probably too weak to do anything but attend to her own enemies, and in 622 a very important occurrence took place in Judah. Josiah, now a young man, was inclined to the Prophetic party, whose chief spokesman was the Prophet Jeremiah: and under this prophet's teaching he ordered the neglected Temple to be cleaned and repaired, so as to consecrate it afresh to Jehovah's worship. In the Temple treasury a book was found which had probably been put there for safety by one of the persecuted prophets of Manasseh's time: the contents are thought to be the middle part (xii to xxvii) of the Book of Deuteronomy, forming a new code of laws for the needs of the time. It seems probable that it forbade the use of images much more strongly than had been done before, but its most difficult and important reform was that it forbade all sacrifices at the old high places, and laid down the law that sacrifices should only be offered at the Temple at Jerusalem. This was necessary, because in no other way could the worship of Jehovah be purified from the old Canaanite heathen practices which had crept into it, but it was a very unpalatable reform to the people in general, for the high places had hitherto been looked upon as we look upon our parish churches in country districts. However, a great reformation was set on foot by Josiah, and a solemn covenant made by king and people, promising to keep the new law. The laws of Deuteronomy enforced the old liberties of the people of Judah, and with the relief of freedom from Assyria great hopes were entertained for the future of the little nation, though the destruction of the high places was not carried out without bloodshed.

Their hopes were soon blighted. In 609 Neco II succeeded Psamtik, and in 608 he determined to conquer

Syria. Josiah probably resolved to fight for the independence of Judah, and was defeated and slain at Megiddo, much to the grief and amazement of the prophetic party, who had believed that Jehovah would save Judah now as He had saved it in Hezekiah's time. But Egypt did not succeed in the end. When Nineveh fell, the son of Nabopolassar, Nebuchadrezzar II, marched with his army against Neco, and defeated him at the battle of Carchemish in 605. We have a short poem by Jeremiah written on this battle, xlv. 3-12.

"Who is this that riseth up like the Nile, whose waters toss themselves like the rivers?

Egypt riseth up like the Nile, his waters toss themselves like the rivers. . . .

Go up, ye horses, and rage, ye chariots, and let the mighty men go forth. . . .

For Jehovah, Jehovah Sabaoth, hath a sacrifice in the north country on the River Euphrates. . . .

Go up into Gillead and take balm, O virgin daughter of Egypt:

In vain dost thou use many medicines, there is no healing for thee. The nations have heard of thy shame, and the earth is full of thy cry;

For the mighty have stumbled against the mighty, they are fallen both of them together.

After the battle of Carchemish, Neco retreated to his own country, and Nebuchadrezzar became king of Babylon. Thenceforward both Chaldæa and Egypt, for the next twenty years, went on struggling for the possession of the land west of the Jordan, chiefly Philistia and Judah, not so much for its own value as because the road between Chaldæa and Egypt ran through it, and whichever possessed it could march an army through against the other.

Jeremiah followed the policy of the prophetic party in siding with Chaldæa against Egypt. If he had had his way the nation of Judah would have quietly sub-

mitted to pay its tribute to Chaldæa, and would have reformed the abuses which had crept in under Manasseh—not only the worship of the gods of Phœnicia and Egypt, but the oppression of the poor by the rich. One thing, however, was strongly against his success. The people of Judah, under Josiah, had fully believed that after their reformation in 622, and their solemn covenant with Jehovah, they were certain of the help of Jehovah against their enemies. The defeat and death of Josiah had deeply disappointed them, and some turned away to the worship of other gods who they hoped might be stronger, while the best among them made up their minds that they were now being punished for the evil deeds done in the reign of Manasseh. Jeremiah held his faith firmly in spite of everything, and preached that their troubles were meant to purify them: but that these troubles must be accepted, and one of these troubles was subjection to the Chaldæans. Accordingly, when messengers came from Moab, or Edom, or the other small states, urging Judah to rebel against Chaldæa, with the help of Egypt, Jeremiah implored them to do nothing of the sort, and more than once he was in danger of death in consequence.

The last king of Judah, Zedekiah, was set on the throne by Nebuchadrezzar, and took a solemn oath of fealty to him; but he yielded to the persuasions of Egypt and rebelled, and Nebuchadrezzar sent an army to besiege Jerusalem. Once Hophra, now king of Egypt, endeavoured to bring assistance, and the Chaldæans retired for the time, but the Egyptians were defeated, and at last Jerusalem was taken. The more important members of the population had already been carried away to Babylon: now another deportation took place, Jerusalem was destroyed and the Temple burnt, and Zedekiah blinded as a punishment for his treason. There still

seemed to be some hope for the desolated country, for Gedaliah, a friend of Jeremiah's, was set over it as governor, and endeavoured to restore it to peace and prosperity; but he was murdered, his party escaped to Egypt, carrying the Prophet with them, and Nebuchadrezzar deported another batch of captives to Babylon. Thenceforward Judah and Israel underwent a time of great misery, for the neighbouring tribes on the south and east were able to raid their unwallled villages at



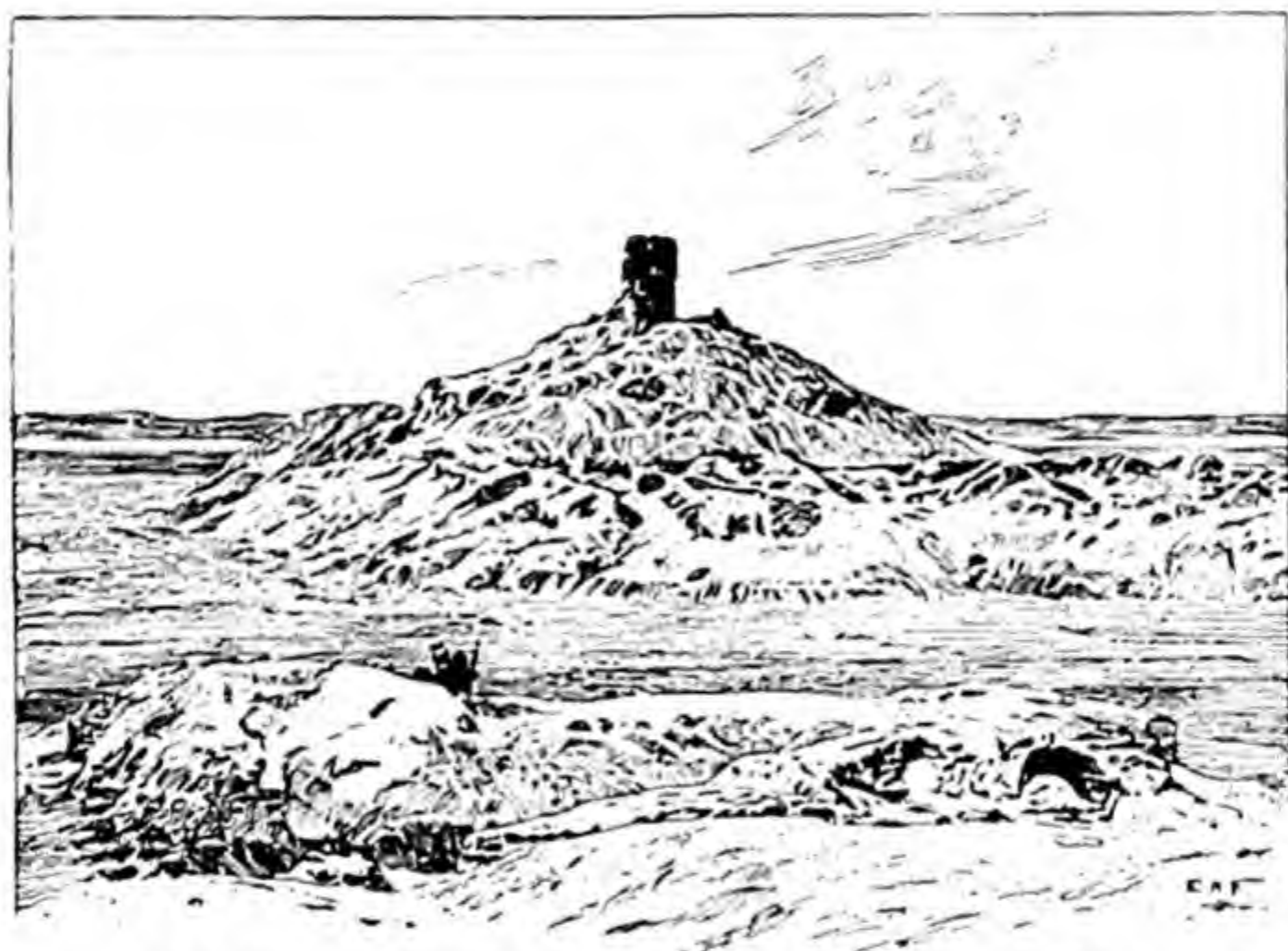
Captive Israelites. From an Assyrian bas-relief

pleasure, and this state of things is described in the fifth chapter of Lamentations.

The Chaldaean empire was the shortest-lived of all the empires of Western Asia. The Chaldaeans were not nearly so cruel as the Assyrians, and Nebuchadrezzar seems to have been a strong and wise ruler. The deported populations were placed in colonies where they were able to live according to their own customs and worship their own gods. The accounts which have come down to us of persecutions in which Nebuchadrezzar was an active persecutor are in all probability not historical: in after years, when the Jewish people were under Persian or Syrian governors, they seem to have used the name of Nebuchadrezzar to represent any foreign tyrant, as in the story of Judith, which

refers to the invasion of Ochus (so far as it is historical at all) more than 200 years later.

Nebuchadrezzar made an expedition against Egypt in 565, towards the end of his reign. He seems to have conquered Hophra in battle and put him to death, and placed Ahmes, called by the Greeks Amasis, on the



Birs Nimroud: all that remains of the Babylonian Temple of Bel.
(From a photograph.)

throne of Egypt as a tributary prince. It seems doubtful whether he advanced far into Egypt; perhaps, after his victory, there was no need for him to do so. He died in 562, and with him died the greatness of the Chaldæan empire. The Medes, who had been his allies and friends, had no respect for the weak kings who followed him; the last king of Babylon, Nabunaid, and his son Belshazzar, made feeble efforts against Cyrus the Elamite, who had become king of Persia and Media;

and in 539 Babylon surrendered to Cyrus without a blow.

Illustrative reading: Jeremiah, xxxviii, xxxix.

CHAPTER XV

THE GREEK CITIES

THE end of the Chaldaean empire is a turning-point in history, for up to this time our chief interest has lain with the Semitic nations, Egypt, Babylonia, and Assyria, and henceforth it will lie with the Aryan races, Persia, Greece and Rome, and the uncivilized people of Gaul and Germany. The only two Semitic nations which will henceforth come into our story are the Canaanites of Carthage and the little Jewish nation to which we owe our religion.

Before we deal with the Persian empire we must turn back to the beginning of Aryan civilization in Greece and Rome, during the time when Assyria and Chaldaea were struggling for power with Egypt.

The two peninsulas of Greece and Italy had been peopled by an Aryan race many of whose words were the same, and the likeness of whose language we may compare to that of English and German. Probably about the time of Solomon Greece was overrun by migrating tribes who finally settled some in one part and some in another. The Achaians, who seem to have come first, settled in the country about Corinth; the Dorians settled to the south of them, and Sparta was their chief town; the Ionians, whose home was in the west of Asia Minor, settled around Athens; and the Æolians at Thebes in Bœotia. These tribes, however, were to be found in the west of Asia Minor, as well

as in Greece, and they sent out colonies of emigrants first into the islands of Eastern Europe, and then to the south of Italy, to Sicily, and to the Mediterranean shores. After a time they became so numerous that they displaced the Phœnician settlements in the north of the Mediterranean, though one of the Phœnician



Delphic Priestess Delivering a Prophecy

colonies, Carthage, had grown into a great nation which owned all the northern shores of Africa.

Greece was divided into narrow districts by mountain ranges, and for a long time each of these little districts had its king. Where a royal house died out, or was driven away by its subjects, and someone not of the royal house took the power, he was called a tyrant; this did not mean that he ruled tyrannically, but that he had reached the throne by means of a revolution. But by the middle of the sixth century most of the cities were ruled by the people, without king or tyrant. All those

who were independent freemen had their share in public affairs, but the poor and the slaves had no voice.

The little states had instituted a council to which they sent delegates, called the Amphictyonic Council, to discuss their common interests. These frequently met at Delphi, where there was a celebrated temple to Apollo with an oracle. In a cave in the hillside there was an escape of earth gas, breathing which brought on a trance, and the priestess of Apollo who presided over it would answer questions in her trance, sometimes prophecies which came true, sometimes riddles which might mean anything. When Cræsus of Lydia came to ask if he would be successful in war with Cyrus the oracle replied: "If you go to war with Cyrus, a great empire will be overthrown." Cræsus thought that the great empire was that of Cyrus, and went to war, but it proved to be his own.

What, however, united the Greeks quite as much as the Amphictyonic Council was the Olympic Games. Every four years these games were held at Olympia as a religious ceremony, and young men from all parts of Greece came to compete in racing, wrestling, riding, and other athletic contests. The winner was crowned with an olive wreath, the only prize, and went home to his state to receive honours and privileges from his gratified city. The Greeks dated events by these games, the first of which took place in 776, the time when Jeroboam II was reigning in Israel and Uzziah in Judah.

In fact the Greeks were the only nation in ancient history who regarded the beauty and strength of the human body as a pleasing object to their gods, and this is the reason why there has never been any sculpture to equal theirs, and all later artists have vainly endeavoured to imitate it. Their dress was a long, wide, loose robe with a girdle at the waist, fastened at the shoulder with

a brooch; the men's were short to the knee, the women's fell to the feet. Their armour consisted of a helmet adorned with a crest of horse hair, a shield, and a cuirass with broad strips of leather hanging from it so as to defend the thigh against spear thrust or sword cut. This was the dress of Homer's heroes at the siege of Troy, and probably of Goliath in the story of David.



Greek Youths practising Gymnastics

Their cities were walled, and had a fortified citadel dedicated to the god whom the city chiefly worshipped; the citadel of Athens was sacred to Pallas Athene, that of Ephesus to Artemis, &c. They had outdoor theatres, at which sometimes a sorrowful legend was recited about one of the gods, beginning with the sacrifice of a goat in his honour; this was called a *tragedy*, from *tragos*, the Greek for goat. Sometimes a lighter poem would be

recited full of village jests, called a comedy, from *komos*, a merrymaking. From these came the acting of an entire story on the stage, such as was invented by the great Greek playwrights.

We know so much more about Greece than about the earlier empires of the old world that it would be easy to fill the rest of this book with its history alone, but all we can do here is to mention its greatest men and most important events.

In the little Doric town of Sparta, in the Peloponnesus, it was the custom to have two kings, one of whom went out to war while the other stayed at home and ruled his city. About 800 B.C. one of the kings, named Lycurgus, determined to bring about a reform which would make the Spartans the best and strongest soldiers in Greece. In order to do this he put his whole little nation under a severe discipline to make them hardy and brave. He divided the land among them, took away what gold and silver they had, and gave them weights of iron instead of money. All the men met together for common meals of a very plain kind, one feature of which was black broth, so unpleasant a food that no one but Spartans would eat it. When a boy was first admitted to the men's meals, one of the men pointed to the door and said: "Nothing said here goes out there." It was their custom to use as few words as possible, and we still call shortness of speech laconic, from Laconia, the province in which Sparta was situated. The inhabitants of Sparta were generally called Lacedæmonians.

Boys and girls alike were brought up to athletic games, and the young men spent all their time in the practice of warlike sports. The greatest disgrace was to show any sign of pain if they were hurt, and boys were publicly beaten to show how much they could bear. Boys were underfed that they might show their cunning

in stealing food, but were punished if they let themselves be found out; and there is a story of one who stole a young fox (apparently for food!) and allowed it to bite him to death without uttering a groan or letting it go. When the young men went out to war, their mothers gave them their shields, saying: "Come back with this or upon it." They must either bring it home in triumph or be brought home dead on it, but never throw it away as fugitives. This kind of discipline succeeded in making the Spartans hardy and brave, but they remained far ruder and more uncivilized than the rest of the Greeks.

Athens, the most important city of Greece, was ruled by its own free citizens; but neither at Athens, Sparta, nor elsewhere was there any system of voting such as we have in Britain. The citizens met together and shouted for the course they wished the city to take, and sometimes, it was said, they locked up the official who had to judge of the voting out of sight, that he might judge entirely by ear which party shouted the loudest. For some time after Athens had become a democracy, it seems to have been in a very wild and turbulent state; the poorer people were hopelessly in debt to the richer, and they and their children might be taken by their creditors and sold as slaves into foreign countries if they could not pay their debts. Draco attempted to stop these evils by a new code of laws, but they were too severe to be obeyed, and a much wiser man, named Solon, put forward a new scheme of government which remained in force for a long period. One of his provisions, which was meant to prevent any citizen making himself a tyrant over the city, was that any Athenian might write the name of a man he disliked upon a tile or oyster shell and throw it into an urn, and if six thousand persons wrote the same name the man might be

banished from Athens for a certain number of years. This was called *ostracizing* him.

In spite of Solon's precautions, a man named Peisistratus made himself tyrant of Athens, and proved to be an excellent ruler; he was the first who encouraged the literary tastes of the Athenians, and by his orders the poems of Homer were collected and put into their present shape, when they became a sort of Bible for the Greeks. He died 527, and was succeeded by his two sons, one of whom was murdered by two young men whose family he had insulted. They were called Harmodius and Aristogeiton, and were cruelly tortured to death by the surviving brother, Hippias, who was finally expelled from Athens by the Athenians in 510. Harmodius and Aristogeiton were looked upon as the deliverers of their country, and had statues raised to their memory. Thenceforward Athens remained a democracy.

CHAPTER XVI

EARLY ROME

THE early history of Rome is lost in the mists of tradition, which are only now and then broken by discoveries made by excavators. At one time it was the custom to doubt whether Rome was ever ruled by kings; now we believe that there were kings under whom buildings were constructed in a particular way, while the men of the republic built in another fashion, and the men of the empire in yet another. We have every reason to believe that Rome was founded by a colony of shepherds from the Alban hills, who wished for the use of the pastures beside the Tiber, and we have no

reason to doubt¹ that the date the Romans always held for the founding of the city is the true one—753 B.C. in our reckoning.

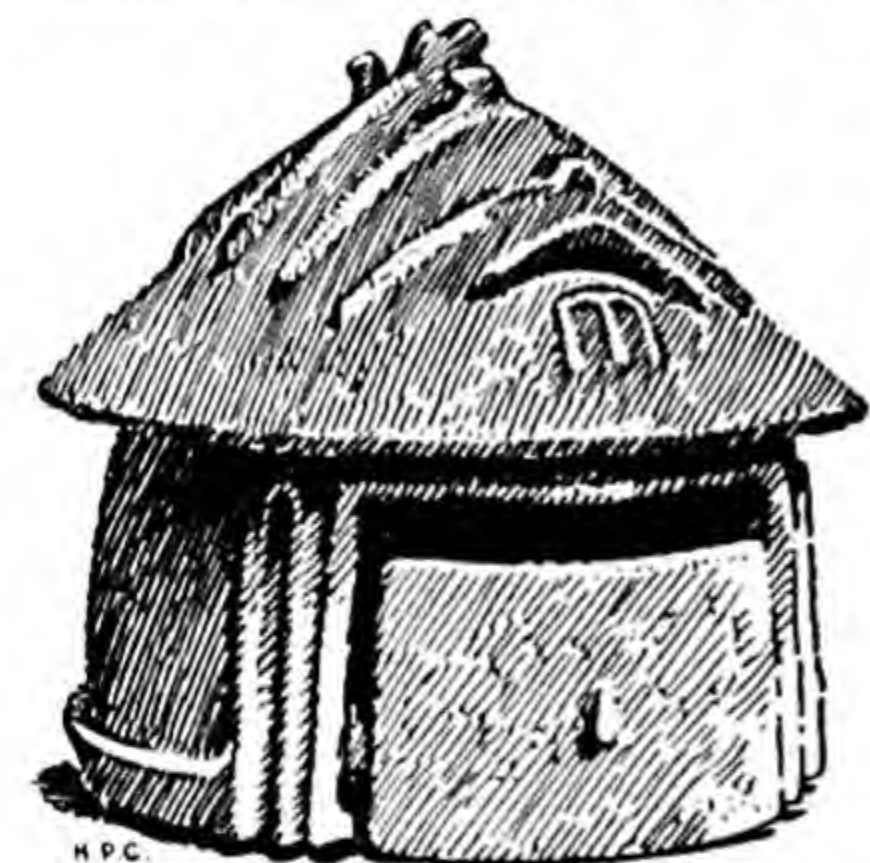
We have seen how in Egypt, Babylonia, and Greece the people of the soil were frequently disturbed, and sometimes driven from their homes, by other races swooping down upon them. The same was the case in Rome, but with a difference; for whereas in the eastern countries it was *races* who disturbed them, in Rome it was more frequently small *tribes* with which they had to deal, and which they eventually conquered. In the early days of Rome we must think of North Italy as inhabited by Kelts—Cisalpine Gaul the Romans called it; of the part of Italy north of the Tiber, between the Apennine range of mountains and the sea, as the dwelling place of the Etruscans who had come there before the Aryans invaded Europe; and of the south of Italy and Sicily as peopled by Greek colonists, who loved to call their adopted country Great Greece. But to the south and west of the Tiber there was a province called Latium, which spoke the *Latin* tongue, and whose cities were bound by a league to stand by each other against outside foes; and Rome in its earliest days was a city belonging to the Latin league. Gradually its strength grew and it swallowed up the rest of Latium; but there were many years in which it had to stand side by side with the other cities to resist the tribes which originally lived up in the Apennines, and which desired to have their share of the fertile plain land. Samnites, Volsci, and others, who appear in the history of Rome, were originally among these mountain tribes, while the Etruscans were for ever seeking to annex Latium, and Rome with it, to their own territory.

But though we cannot attach the same historical value to the stories of ancient Rome as we can to the account

of the Persian invasion of Greece, these stories are of untold value in making us understand the inner mind of the Romans in later days—what they admired and what they hated, what they thought right and what they thought wrong. They are also interesting as having been taught as history all through the Christian centuries by those who inherited Latin civilization, and no

educated person can fail to meet with allusions to them in literature. We shall therefore tell them not as actual history, but as stories believed by the tellers of them to be historical, and in this chapter we shall go down to the expulsion of the kings and the foundation of the republic in 509 B.C.

The story told by the old Romans



Hut of Romulus; erected on Capitoline Hill and preserved till fourth century A.D. From a model in the British Museum.

about the foundation of the city was this:—

Æneas the Trojan, who escaped from Troy, took his father and his little son Ascanius—called also Iulus—and after many wanderings came to Latium, where he settled, and where Ascanius built the city of Alba Longa on the Holy Mount. After many years a king of his line named Amulius murdered his nephew, the rightful heir, that he might usurp his kingdom, and made his brother's daughter a vestal virgin who might never marry. But the god Mars wedded the vestal virgin and she bore twin sons, Romulus and Remus. Her uncle

slew her, and ordered that the twin babes should be thrown into the Tiber; but the river washed them up on the Palatine hill, and a she-wolf suckled them until a shepherd found them and brought them up with his own children. When they grew up they slew Amulius and placed their grandfather on the throne of Alba Longa. But they desired a city for themselves and determined to build where Rome stands; and they disputed where the site should be, Romulus desiring to build on the Palatine hill and Remus on the Aventine. They sought a sign from the gods, and Remus saw six vultures at dawn and Romulus twelve vultures at sunrise, so that each claimed the sign for himself. Then Romulus ploughed a furrow round the Palatine hill, and where the furrow ran he began to build a wall, where the city walls stand, which are called Roma Quadrata; and Remus, mocking him, jumped over his wall, and Romulus slew him, and went on building the city.

It is generally held that Romulus and Remus are names taken from the name Rome, and that this is a legend containing only the true facts that Rome was founded by families who came from Alba Longa, and that "Roma Quadrata" was the earliest Rome which existed. The story goes on thus:—

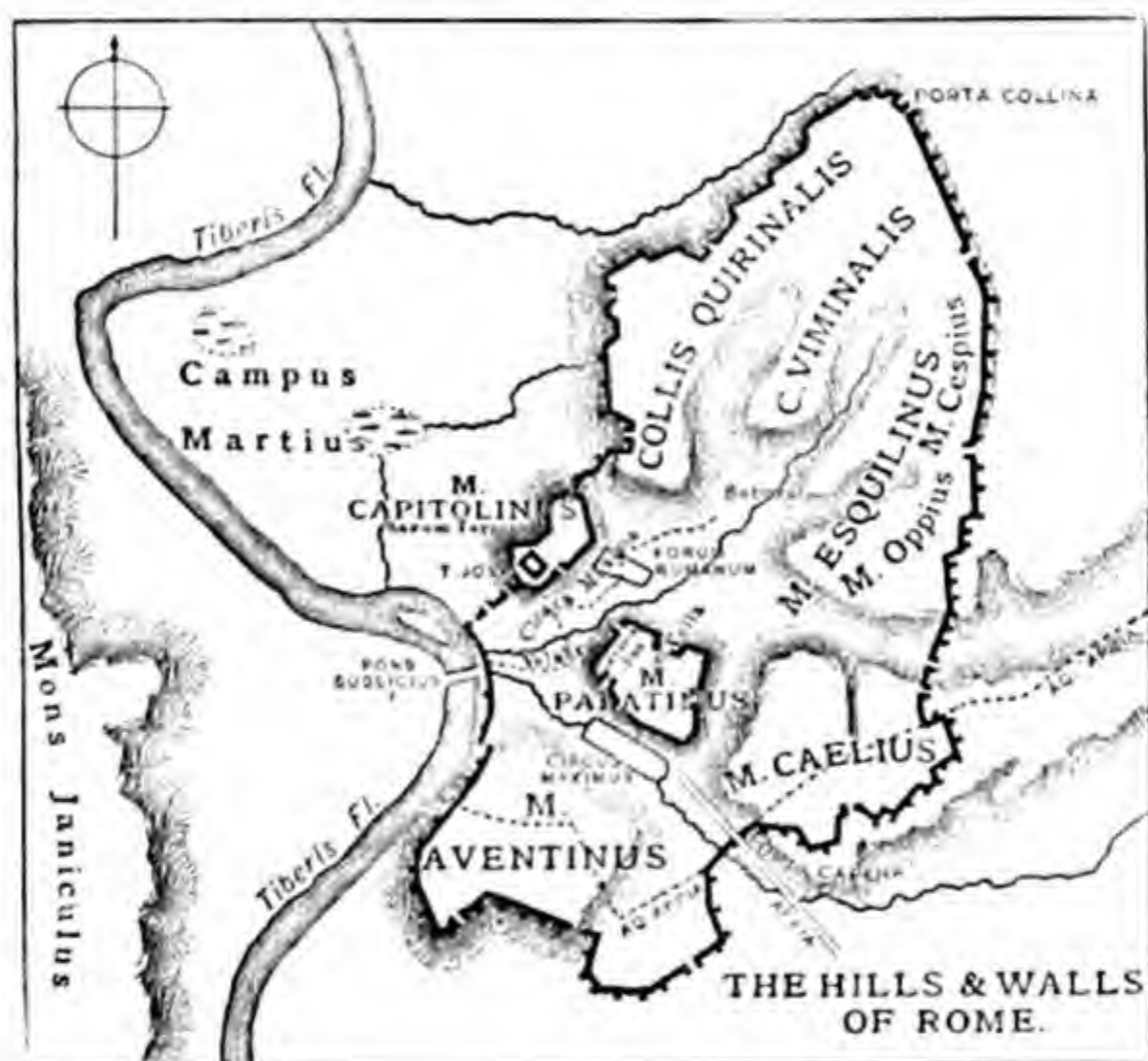
Then Romulus made a place of refuge on the Capitoline hill where men might take refuge from their oppressors, and many men took refuge there. But as there were not any women for them to marry, they made a feast and invited their neighbours the Latins and Sabines, with their wives and daughters, and the Romans came upon them and carried off the maidens and wedded them. Then the Sabines made war upon Rome, and the Sabine king besieged them within their walls; and Tarpeia, the daughter of the governor, said she would betray the Capitoline to them at a price. What price? they asked.

"That which you wear on your left arms," she said; for they wore golden bracelets. So she opened the gate and asked for her price; but since they also carried their shields on their left arms they flung these at her and slew her as a reward for her treachery. And after that the rock where traitors were flung down was called the Rock of Tarpeia.

After Romulus there ruled a Sabine king named Numa Pompilius, who made laws for Rome, and who had for counsellor the wood fairy Egeria; and he ordained the sacrifices of the gods and appointed the Vestal Virgins to tend the sacred fire. Then came a Latin, Tullus Hostilius, in whose days there was war with Alba Longa. And three champions of the Horatii went to fight with three champions, their cousins, the Curiatii; and two of the Horatii were slain, and three Curiatii were wounded. Then the third Horatius pretended to flee, and as the Curiatii followed him one by one as their wounds allowed, he turned and slew each. And as he went into Rome his sister met him, and saw that he was bearing as spoil the cloak she had made for one of the Curiatii to whom she was betrothed; and she wailed for grief, and her brother slew her, saying, "So perish every Roman woman who weeps for an enemy."

The next king was Ancus Martius, a Sabine; he built a bridge over the Tiber and a fort on the Janiculan Hill beyond the river. After him came Tarquinius Priscus, an Etruscan, who built the great drain, "Cloaca Maxima", from the Forum to the Tiber; and he was followed by a slave, Servius Tullius, who became king after him, and who made wise laws so that poor and rich should both share in the government, as both fought for the defence of Rome. But Servius Tullius had given his daughter Tullia to the wicked son of Tarquinius Priscus, whom men called Tarquin the proud; and this Tarquin slew

his father-in-law and made himself king, and the wicked Tullia drove her chariot over her father's dead body as he lay in the street. And Tarquin had a wicked son named Sextus, who went to Gabii as a fugitive, and whom the men of Gabii made their leader. Then he sent a messenger to his father to ask how he should take Gabii to be subject to Rome; and Tarquin said nothing,



but walked in his field and lopped the tallest poppies with his stick; so Sextus knew that his father's counsel was that he should kill the chief men of Gabii.

And there came a prophetess called the Sibyl of Cumæ and offered to sell nine books to the king, which would tell what was to come in the future. Then Tarquin refused to pay the price, and she burnt three and offered the six at the same price as the nine; and when he would

not buy she burnt three more and offered the three remaining for the same money; and this time Tarquin paid the price.

Tarquin was cruel and oppressive both to the rich and the poor, and at last there came a sign from the gods, for a serpent came from the altar and ate of the sacrifice. So the king sent two of his sons and his nephew Lucius Junius Brutus to Delphi in Greece to enquire of the oracle. This Brutus feigned to be foolish, because the king had killed his brother; but he was wiser than the rest, and when they made gifts to the priestess he gave her a staff which he had filled with gold. Then the sons of Tarquin asked which should reign; and the priestess said, "Whoever shall first kiss his mother;" and they drew lots which should first go to kiss his mother. But Brutus knew that the earth is the mother of man, and he stumbled and fell upon the ground, and so kissed his mother earth.

And not long after the sons of Tarquin and Tarquinius Collatinus their cousin disputed who had the best wife, and went to take the women by surprise; and the wives of Tarquin's sons were feasting at Rome, but Lucretia the wife of Collatinus was spinning among her maidens. Then Sextus went away, but came back and ill-treated Lucretia so that she sent for her husband, who came with Lucius Brutus, and before them she plunged a dagger into her own heart and died. And when the people saw the dead body of Lucretia they rose up against Tarquin and his wicked sons and drove him away from Rome; and Brutus, who no longer feigned to be a fool, and Collatinus, were their leaders. And after that they would have no more kings in Rome.

The date at which the kings were driven from Rome is placed at 509 B.C.

PART III

TO THE DEATH OF ALEXANDER

CHAPTER XVII

RELIGIOUS TEACHERS OF ASIA

WHILE Egypt, Assyria, and the other early nations of the Western world were pursuing their career of conquest or civilization, the actual Eastern world had its history also, though in this sketch we cannot deal with it. China and India are the two countries whose history has been traced for many centuries B.C., but it is so entirely distinct from that of the West that it forms a study by itself. What, however, has endured in the East to the present time is the work of its great religious teachers, and of these we are going to speak in the present chapter.

The Asia which is concerned with the great religious movements we are going to speak of was partly Aryan, partly belonging to the yellow race. There were also dark races in India; but they seem not to have been very much affected by the higher religions of the white or yellow men. The yellow race seems even at this day in China to hold an animistic religion much like that of ancient Babylonia, the chief point of which is the way to circumvent evil demons which are always trying to harm people; but it has also accepted many of the doctrines of its great religious teachers.

The earliest Aryan religion is thought to have been a kind of poetical nature worship, which is expressed in the most ancient sacred books of India, called the Vedas. The Aryans of India, as time went on, developed this religion into what is known as Brahmanism, which is still the religion of Northern India. In Brahmanism there are three principal gods: Brahma the Creator, Vishnu the Preserver, Siva the Destroyer; the other gods probably belong to the native races and have been taken on into the Brahman religion. As time went on, the people who professed Brahmanism were divided into four castes—priests, soldiers, merchants, and labourers—and none of these were to touch or eat with men of a lower caste. The Brahman, who belonged to the priestly caste, was taught that his life ought to be divided into three parts. Up to twenty he was to study the sacred books; from twenty to forty he was to marry and bring up a family; after that he was to go into the forest and live there absorbed in religious contemplation until he died. Probably not many Brahmans carried out this scheme of life, but to this day some do so.

The two great Aryan religions, Buddhism and Zoroastrianism, were reformed religions which grew out of Brahmanism. Of these Buddhism has reached the people east of India, while at one time Zoroastrianism was the prevalent religion of the country between the Indus and Euphrates. It is still held by the few people who call themselves Parsees, while Buddhism claims more believers than Christianity. *Islam claims the greatest number.*

invers in world, and is ording eauter and him le third Christianity.
The date of Zarathustra, commonly called Zoroaster, is not yet decided. Some place him about 1000 B.C., others later. It would be tempting to place him about 600 B.C., about which time the other great teachers of Asia lived, and this date seems to be gaining ground. His work lay among the Aryan races of Persia and

Media, who had come westward from India or Thibet in very early ages. The word Aryan comes from Iran, the earliest name for Persia. The Medes, with whom were joined a ruder northern tribe called Manda, seem to have adopted what was known as the Magian religion, in which the Magian priests, like those of Babylon, kept the powers of evil in check by means of spells. The word "magic" is derived from Magi.

Zoroaster seems to have been dissatisfied with the religion he found among his people, which was probably partly like that of India and partly Magian, and what he taught was a much higher and more spiritual religion than any which was to be found east of Palestine. It was not exactly the worship of one God, for Zoroaster believed in the Powers of Good and Evil as nearly equal in power, though the Good Power was at last to triumph. The good power was called Ahuramazda or Ormuzd, whose symbol was light, and the bad power Ahriman, whose symbol was darkness. Each of these was at the head of six archangels; the good were the angels of Goodness, Truth, Strength, Agriculture, Health, Immortality; the bad angels presided over Wickedness, Darkness, Destruction, Poison, and the like. Below these were guardian angels, who saw to the welfare of men, animals, stars, plants, &c., and "Devs", or demons, who tried to work them evil.

Their story of the fall of man was as follows. The first man and woman were created pure and happy, and were promised immortality if they remained pure in thought and word, and had nothing to do with the Devs. While they remained good they said, "It is Ormuzd who has given us all these good things;" but when the Dev of Falsehood came to them, he taught them to say, "It is Ahriman who has given us these good things." Then he brought them fruits which they ate, and all their bless-

ings vanished. But Mithra, the Light, conquered the Darkness and drove Ahriman away in the shape of a two-footed serpent, and some day the powers of Light would be entirely victorious over those of Darkness. Men were to be judged after death according to the side on which they had fought during life. We can see here how Zoroaster tried to do away with the demon worship of the Magians.

The three virtues which Zoroaster preached most seem to have been Truth, Purity, and Industry. Anyone who cultivated the earth and made it fruitful was working on the side of Ormuzd. This religion was perhaps the only one in very ancient times which laid stress upon the virtue of truth-telling; for there was a long period in which it was thought a proof of cleverness to deceive one's enemy. The Zoroastrians had no altars, idols, or sacrifices; on the other hand, they had strange practices as to the disposal of their dead. To burn or bury a dead body seemed to them defiling to the sacred earth, which Ormuzd had given to bring forth food for man; accordingly they built towers, on the top of which they laid their dead that their bodies might be devoured by eagles and vultures.

The old Magian religion seems to have gone on side by side with Zoroastrianism; but the royal family of Persia, from Darius Hystaspes downwards, professed themselves Zoroastrians.

The other great religion which was a reform of Brahmanism was Buddhism, which, though it took its rise in India, is not to be found in that peninsula at present. Ceylon, Burma, China, and Japan, however, are all either entirely or partly Buddhist.

Buddhism was founded about 600 B.C. by Prince Siddhartha, more usually known as Gautama the Buddha. He was a young man of a royal house, with wife and

child and wealth and all things to make him happy; but the sorrow of the world weighed upon him, and in order to discover if some way of happiness was not open to men, he left his home and lived as a hermit in the forest until "enlightenment" came to him, after which he was called "the Buddha", that is, "the enlightened". His doctrine was that all trouble in a man's present life was punishment for his sins in a former life, when his soul was in another body, and that the only way to be happy was to give up trying to be happy, and to try instead to become good and wise. Then, after going through more lives, he would some day become so good that he would have no more punishments to work out, and would reach a condition called Nirvana, too high for ordinary men to understand. He preached the value of all life, and forbade his followers not only to eat the flesh of beasts, but to kill any living creature. The



Buddha

great drawback of this religion was that it did not preach a God who would help men to be good, but left everything to their own efforts. In the years that have passed since Gautama lived, his religion has become mixed with many superstitions he would have disapproved of, but, at the same time, some of those who hold it have added to it the belief in a God and a heaven.

Probably rather later than Gautama there lived the two great teachers of China, Confucius and Laou-Tze,

The religion of China seems to have consisted, like that of the Magians and Babylonians, in dread of evil spirits and ghosts, and attempts to render them harmless. Laou-Tze taught a spiritual kind of religion, which the Chinese of that age were most likely unable to grasp, for it quickly became degraded after the teacher's death. Confucius taught a less spiritual but highly moral religion, which is the chief belief of China to this day. The first and chief rule of good conduct, he held, was obedience to parents, and there is a story that when he was an elderly man he put on a dress such as little children wore, and pretended to frisk about the room, in order to amuse his old parents, and make them forget their age! However, the discipline of subjection he introduced both into the family and into the state has taught the Chinese very useful and helpful lessons.

One religious teacher in Europe may be mentioned as the contemporary of the Chinese teachers and perhaps of Gautama, though he is said to have learnt his wisdom in Egypt and not in Asia. This was Pythagoras, the greatest of the early philosophers of Greece. He lived and taught among the Greeks of South Italy, and collected his disciples into a kind of monasteries, where they were trained to subdue their appetites, keep their tempers, and refrain from unnecessary speech of all kinds. He held the doctrine which was held both by Egyptians and Indians, that the soul has to inhabit different bodies in successive lives, and he taught that if men in this life wasted their chance of improving their characters, they might have to go down in the next into the bodies of bad men or even of beasts, while if they endeavoured to make themselves like God, they would see Him as He is after death.

The people of the Greek cities of South Italy objected to what they considered the interference of the Pytha-

goreans in politics, and expelled them with fire and sword; but many of the ideas of Pythagoras were remembered and worked out by later philosophers, especially by Plato and his followers.

At the same period, between 600 and 500 B.C., we find a new idea working itself into the Jewish religion, and sowing, as we may say, the seed of Christianity. When the people of Judah were carried away into exile, they did not give up the religion of Jehovah, but under the guidance of the Prophet Ezekiel they learnt many new lessons they had not taken in before. Among other things they came to learn that they, as captives, despised and apparently useless in the world, had none the less a mission among the nations, and that God was leading them to fulfil it through contempt and oppression and sorrow. All other nations had thought that God's favour could only be shown by prosperity; but one of the captive prophets, whose name we do not know, who wrote some of the later chapters of Isaiah, preached to his people that the highest victory was only to be won by suffering. This was the teaching which was more fully worked out by the Lord Jesus Christ nearly six hundred years later.

Illustrative reading: *Light of Asia*, pp. 66-80, 201-205. "Purun Bhagat," *Jungle Book*, II.

CHAPTER XVIII

THE PERSIAN EMPIRE

ELAM, from the very earliest times, had been the enemy of Babylonia; and at last it was the king of Elam who destroyed the empire of Babylon.

A branch of the royal family of Media had settled in Elam, the chief city of which was Susa (Shushan in the Bible), and the first thing we know of Cyrus is that he was king of Elam, called in Persian Amhan. He fought the king of the Manda or Medes, whom the Greeks called Astyages, and who was probably related to him, and before very long we find him king of Amhan, Persia, and Media. He was one of the greatest generals the world has yet seen, and his rapid marches were the surprise of his enemies. The victory which made his name famous in Greece was his conquest of Cræsus, king of Lydia, whose name to this day is used to express extraordinary riches. Lydia, called Lud in the Bible, had risen on the ruins of the old Hittite nation, and had made the Greeks of the seacoast of Asia Minor tributary, so that Cræsus in fact ruled the whole of Asia Minor. The story went that he had once shown Solon his treasures, and asked him who was the happiest of men; Solon mentioned first a brave Greek who had died for his country, and next two youths who had been so good to their mother that she prayed that they might have the greatest reward the gods could give, and in answer to her prayer they fell asleep in the temple and died. "Am I not happy then?" said Cræsus. "Call no man happy while he lives," answered Solon. When Cræsus had been defeated by Cyrus and was led out to be put to death, he remembered this story, and cried, "O Solon, Solon, Solon!" Cyrus asked the meaning of the cry, and on hearing the story he spared the life of Cræsus and allowed him to live in retirement for the rest of his days.

After Lydia, Cyrus turned his march towards Babylon, which was now ruled by a weak king named Nabonaid, whose thoughts were directed more towards the worship of the various gods of Babylon than to

the defence of the city. His son, Belshazzar, was in command of the army, but Babylon made no resistance, and surrendered to Cyrus without a siege. Whether Cyrus was at heart a Zoroastrian cannot be said, but when he took any strange city, his policy was to worship the gods of that city publicly and to treat them with respect—unlike the Assyrians and Babylonians, who had carried the images of the gods of conquered nations captive and placed them in their own temples. Nabonaid had collected the images of the gods from the temples outside Babylon, and Cyrus sent them back to their own cities with honour. He probably did this to all the gods of conquered nations as a matter of policy; and as the captives from Judah had no image, he allowed them to take home the sacred vessels of the



Cyrus, from Persian bas-relief

Temple which Nebuchadrezzar had brought to Babylon, and gave them permission to return to their own country under Zerubbabel, a prince of their own royal line. It does not seem, however, that many of the exiles returned at that time, beyond those who were entrusted with carrying on the government of their little province. The wasted and desolated country of Judah, left without walls to its villages and raided by wild tribes from the

east and south, could not have afforded much of a home to any large number of returning exiles.

Cyrus's career was not a long one. He died ten years after the conquest of Babylon, and was succeeded by his son Cambyses, who had much of his father's military genius, mixed with ferocity which was rather Semitic than Aryan in its nature. He led an expedition against Egypt, the origin of which was told in the following story by the Greek writer Herodotus. Cyrus, it was



Persian King putting his Foot on an Enemy

said, sent to Amasis, king of Egypt, a request that the best oculist in Egypt might be sent to him. The oculist arrived, resentful with Amasis for having sent him out of Egypt against his will, and to revenge himself suggested that Cyrus should demand of Amasis his best-beloved daughter. Amasis, unwilling to part with his own child, sent in her place the daughter (or granddaughter) of his predecessor Hophra as his own daughter. But the girl revenged herself on the supplanter of her father by betraying the plot, and Cambyses, who probably only wanted a pretext to march against Egypt, did so as soon as he came to the throne.

Psamtik III was now king, and he was at once conquered by Cambyses, who took Memphis. By the cruel commands of Cambyses, Psamtik was made to sit at the entrance of the city and to watch, first, his daughter and other high-born maidens set to fetch water from the Nile as slaves, then two thousand noble youths, including his own son, passing by to their death with halters round their necks. The deposed king sat in silence until one of his old friends came by, now a beggar, and at this he burst into tears. "How is it," said Cambyses, "that you who do not weep for the slavery of your daughter or the death of your son, weep at sight of an old beggar?" "Son of Cyrus," was the answer, "the griefs of my family are too great for tears, but I can weep at the sight of my friend, a beggar in his old age."

Psamtik was spared for a time, but eventually put to death, and Cambyses marched through Egypt, destroying the temples, insulting the Egyptian gods, and killing the sacred bull of Apis with his own hand. But his cruel triumph met with a check. He sent an army of fifty thousand men to destroy the temple of Amen in the Libyan desert, and the whole army perished in the sands. He tried to conquer Carthage, but his allies in Phœnicia would not fight against their own kinsfolk. Hearing of a revolt in his own country, he fell into despair and committed suicide. It seems probable that some religious fanaticism lay behind his cruel persecution, so different from the tolerant policy of Cyrus. He does not seem to have interfered with a Jewish colony which had settled at Syene (Assuan) in southern Egypt, and had built a temple there for the worship of Jehovah. Perhaps he may have been a zealous Zoroastrian who considered himself inspired to destroy Egyptian idolatry.

For some months after the death of Cambyses an impostor, who pretended to be Smerdis the son of Cyrus, who had been privately murdered by Cambyses, managed to retain the throne of Persia; but at last he was found out and put to death. Only one daughter

of the family of Cyrus remained. Seven of the nobles of Persia agreed that one of them should marry this princess and become king, and that to decide which it should be they should all ride out to Susa at sunrise, and he whose horse first neighed should reign. By a trick of the groom's the horse of Darius Hystaspes neighed first, and he became king in 520 B.C.

He made the territories he ruled into a true empire by organizing a proper government, making roads, coining money, &c.; he

divided the government among rulers of provinces called Satraps. When he had established peace and order within his borders, he conquered the surrounding countries from the Indus on the east to Macedonia on the west, and having arranged a bridge of boats over the Bosphorus, he tried though unsuccessfully, to conquer Scythia. He was at the height of his power in 500 B.C.

Darius allowed the Jews to carry out Cyrus's per-



Darius. From a vase

mission to rebuild their temple; but whether Zerubbabel had died, or revolted after the death of Cambyses, or whether he had been displaced by Darius's new system of government, we do not know. We hear no more of the royal line of David, and Judæa was henceforth only an insignificant little province of the Persian Empire, so far as its importance in the history of the time was concerned.

CHAPTER XIX

PERSIA AND GREECE

DARIUS was master of the whole peninsula of Asia Minor, including what had once been Lydia, whose chief town was Sardis, and the Greek cities on the western shore, known as Ionia. He had already a foothold in Europe, since Macedon, to the north of Greece, was tributary to him, and there seemed to be no reason why he should not throw the whole tremendous army of Persia across the narrow arm of sea and swallow up the little Greek cities, with their small territories and their divided interests. It was a tremendous crisis, which was to decide whether there was to be any European civilization, or whether Europe was to become a part of Asia. In principle the Persians had a better religion than the Greeks and Romans, and in earlier times it had been said that the three things the Persian boys were taught were to ride, to draw the bow, and to speak the truth; but they did not live up to their religion, and when the Persian Empire grew great and rich they became indolent and luxurious. That, however, which made the Persian civilization far inferior either to the Babylonian, Egyptian, or European, was

that a man increased the number of his wives with his increasing riches, in a manner which only kings had done among the Semitic nations, and a woman, once married, was kept closely in her harem and never seen outside her house, like Indian ladies at the present day. No civilization can make progress where the women are treated like prisoners or slaves.



Hippias, the Tyrant whom the Athenians had expelled, had taken refuge at the Persian court, and spared no pains to rouse the anger of Darius against Greece; he hoped to regain his power at Athens by Persian help.

In 493 the Ionian Greeks revolted against Darius and burnt the city of Sardis. Darius sent heralds to Athens and Sparta, as the principal states of Greece, and demanded that each should send him earth and water as a

token of submission. The Athenians threw the herald into a pit, and bade him take earth for himself; the Spartans threw theirs into a well. This reception of his messengers naturally infuriated Darius. He collected an immense fleet and army, and in 490 B.C. his force sailed to attack Athens. Only a ridge of hills divided the Bay of Marathon, where he landed his army, from Athens, and the Persians expected an easy and complete victory.

The Athenians sent to ask the other states to help them, but only the little city of Plataea sent a band of a thousand soldiers; some were slow to move, and some were afraid of the Persians. The Athenians gathered all their fighting men; they had hitherto followed a rule that ten generals should govern the army, each keeping power for one day in turn; but one of the ten happened to be the best and most unselfish man in Athens, named Aristides, and he persuaded the rest of the ten to give up their command to the most able of the ten generals, a man called Miltiades. They encamped on the top of the ridge above Marathon, and looked down upon the Persian army on the shore between two marshes down below. Miltiades arranged his men in order of battle, in the middle only a few deep, at the two sides much stronger; then he bade them run down the hill and attack the Persian camp. They had a mile's downhill run, and came upon the Persians as they were re-embarking in order to sail to attack Athens. The Persians, taken by surprise, rushed to their ships, and the little Athenian force killed between six and seven thousand, while their own loss was under two hundred. The Persian ships got under weigh, and sailed round to Athens, in answer to a signal put up by certain friends of Hippias within the city; but when they reached the spot where the army was to disembark, they found that the Athenian army which had fought at Marathon was

drawn up ready to receive them,⁶ having marched quickly back overland after the battle. The Persian commanders turned their ships and sailed away to Asia. Little Greece had conquered great Persia, and thenceforward the Greeks believed in their own power to withstand the Persian Empire.



Greek Hoplite

Some years of peace followed, during which Miltiades fell into disgrace and died, and the two chief Athenians were Aristides, who was so honest and trustworthy that he was called Aristides the Just, and Themistocles, a more able man, but ambitious and self-seeking. At one time Aristides became unpopular, and the Athenians "ostracized" him. The story was told that an Athenian who could not write found him close to the urn into which the names of unpopular citizens were cast, and asked him to write the name of Aristides upon an oyster shell for him.

"Why do you wish to banish him?" said Aristides. "Because I am tired of hearing him called the Just," was the answer. Aristides wrote his own name as requested, and was banished.

Two years after this, in 481, Xerxes, who had now succeeded Darius, fitted out another expedition against Greece. This time he intended to command the army in

person, and he collected so immense a force from his wide empire as had never been known before. The states of Greece did not leave everything to Athens as at Marathon, but held a council at Corinth, in which each state undertook to bear a fair share of the war.

Xerxes, like Darius, made a bridge of boats across the Hellespont, so as to land his army easily in Thrace, to the north of Greece, and thence to march down upon Greece itself. As he watched his hundreds of thousands of warriors passing over the bridge, he is said to have wept at the thought that all these men must die. Thessaly, the most northern state in Greece, submitted to Xerxes. There were questions of precedence and jealousies among the different states, and it came to pass that a small force of Greek soldiers, under the Spartan king Leonidas, found themselves holding the pass of Thermopylæ, down which the Persian host was intending to march southward to Southern Greece.

Leonidas believed that he would die on the field. The oracle had said, "Either Sparta or a Spartan king must perish"; and accordingly instead of his usual bodyguard of youths, he selected older warriors who had sons who could fill their place. He chose his post where the road ran between the mountains and the sea, where only a few men could fight at a time; there was an old wall which would help to shelter his few men. As the Spartans waited for the battle to begin, they were seen by the Persian scouts combing their long hair and playing at gymnastic games. Xerxes, who heard of this, thought they must be mad or frivolous, but was told that this showed their desperate resolution. At last the battle began; the few Spartans, clad in mail from head to foot, with long driving spears, the immense Persian host armed with wicker shields, with scimitars and darts. As there was room in the narrow pass for only a few

to fight at the time, each sent small bodies of men against the other, and again and again the Spartans were victorious, and the corpses of the Persian troops began to choke the passage. Then a Greek traitor offered to show the Persians a path which would lead them over the mountains into the road at the back of the spot which Leonidas was defending, and the Greeks beheld the Persians descending the hills in their rear. There was no hope now for the little force. Most of the Greeks fled or surrendered, but Leonidas and his brave Spartans remained; they had been bidden by Sparta to hold the pass, and they held it. They fought till they could fight no longer, and were to a man slain in the pass, to be remembered throughout the ages of history as the Three Hundred of Thermopylæ.

To the Greeks at that time Thermopylæ seemed to be a defeat, but it did more for Greece than many victories. The Persians were so deeply impressed by the valour of Leonidas and his Spartans that they began to think that men who counted their lives so cheap must be unconquerable. An inscription was placed on the mound where their bodies lay, which in English verse would run thus:—

“Go, stranger, and at Sparta tell
That here, obedient to her laws, we fell”.

CHAPTER XX

THE DEFEAT OF PERSIA

(481-429)

THE Greek fleet had been stationed near Artemisium, a point to the north of Thermopylæ, so as to prevent the Persian fleet landing troops to the rear of Leonidas and

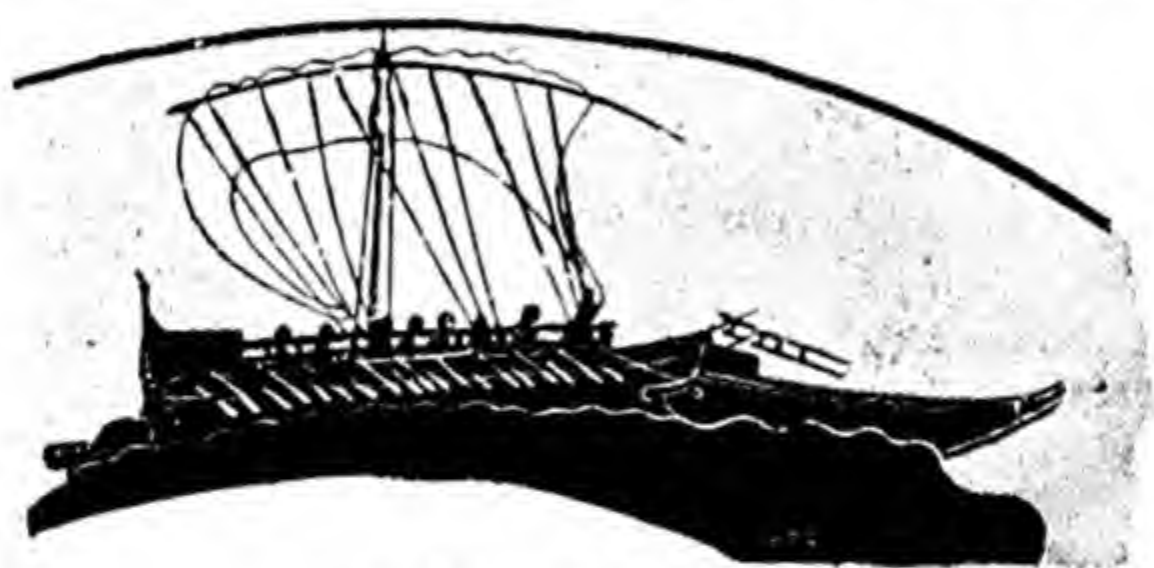
his army; but when the admirals heard of the defeat of the allies at Thermopylæ, they sailed south to the Strait of Salamis close to the two ports of Athens, one of which, Piræus, Themistocles had persuaded the Athenians to fortify. Piræus was between four and five miles from Athens, which lay inland; but though the Athenians did not live on the sea, they were a sea-going people, and over a third of the whole fleet of Greece consisted of Athenian ships.

Great was the dismay of Athens at the news of Thermopylæ, for nothing now seemed likely to prevent Xerxes from marching on the city and destroying it. The oracle at Delphi had said, "Athens shall be destroyed by fire and sword, but safety shall be found in the wooden wall". Some thought that the wooden wall meant their citadel, which had once had a wooden palisade; Themistocles said that the wooden wall meant their ships. A council met to decide whether the city should surrender to Xerxes, or whether it should stand a siege, or whether the inhabitants should desert it and take refuge in the Peloponnesus, which as yet was safe from the Persians. Themistocles persuaded them that the right course was to carry off in the ships all the inhabitants who were unable to fight to Træzen in the Peloponnesus, and then trust everything to the fleet. This was done, and the Persians found Athens deserted and wrecked the empty houses, while the fleet lay outside the Piræus.

There was great conflict and confusion in the Greek council of war. Most of them wished to carry off the fleet to defend the Peloponnesus, leaving Athens to its fate; but Themistocles told them that if they tried to do so he would take the Athenian ships and carry off the inhabitants of Athens to Italy to found a new Athens there. At last they decided to fight the Persian fleet in

the Strait of Salamis, outside the Athenian port of Piræus.

Themistocles, however, did not trust his allies. He thought that when the Persian fleet came in sight the Greek fleet would seek to retreat towards Corinth. To prevent this he sent a message to Xerxes to the effect that the Greek fleet was going to escape westward. He thought a sea battle in the Straits of Salamis the best chance for the Greeks, and he also thought that if by ill luck the Persians should conquer, Xerxes might look



Greek Ship. From a vase

upon him as a friend. The Persian ships took the hint and closed up the west of the strait, so that the Greek fleet could not sail away if they wished to do so. At night Aristeides, who with other banished Athenians had been recalled to Athens, made his way through, and reported that the Persians had closed up the bay on both sides, so that there was no hope but in fighting.

All the following day the battle raged, while Xerxes sat on a throne on the mountain side to watch the fight; a sea fight meant that one ship, rowed by slaves, rammed another ship rowed by slaves, and either sunk it or boarded it and killed the crew. For several hours neither seemed to have the advantage, but at last more and more disabled Persian ships were seen dropping out

of the battle, and Xerxes became aware that his great fleet had been conquered. Now he began to think how he should get back to his bridge of boats in the north, which was the chief way to get his army back to Asia. The army started to march back northward through Greece, and on the way the Greeks advanced to catch up the Persian army and fight it once more. The Persians, before they started, again attacked and burnt Athens, but again the Athenians had taken refuge in their wooden walls, and the city was deserted. Xerxes left Mardonius in command while he fled home by sea. At Plataea, in Boeotia, the Persians gave battle to the Greeks, and this time were thoroughly beaten. The Greeks took the Persian camp, and found all kinds of treasure there, and on the very same day the Greek fleet won another victory over the Persian fleet at Mycale, near Miletus in Asia Minor.

All the Greek cities which had thought themselves forced to submit to Xerxes, including those on the west coast of Asia Minor, now declared against the Persians; and Xerxes and his defeated army—at least those who were left of them—made their way home to Susa. He had not only failed to conquer Greece, but he had lost a great part of Asia Minor, and thenceforward Europe was free to develop its own civilization on its own lines.

The Athenians came back to Athens and rebuilt it in greater glory than before. It is disappointing to find that Themistocles, who had saved Athens at Salamis, and Pausanias of Sparta who had won the battle of Plataea, both fell into disgrace for conspiring to bring Greece again under the power of Xerxes. Themistocles died an exile at the Persian Court; Pausanias, who took refuge from his enemies in a temple at Sparta, was walled up in it and starved to death. Aristides died at Athens in a

good old age, full of years and honours, one of the noblest characters among the Athenians.

In order to keep Greece, and the islands and coasts of the *Ægean* from again falling into the power of Persia, Athens became the head of a league of cities called the Confederacy of Delos. This league was to support a fleet, and each city was to contribute according to its assessment. Aristeides was chosen to settle what the

assessment was to be, as everyone trusted his fairness, and honesty. As the years went on, however, Athens became the most powerful state in Greece through being the head of the Confederacy, and, when the Persian danger was entirely over, began to use its strength for aggression instead of the common defence of Greece.



Pericles

During the first years after the banishment of Themistocles and death of Aristeides, Cimon, son of Miltiades, was the chief statesman of Athens, and while he was at

the head of affairs all went peaceably, for he thought more of the welfare of Greece in general than of Athens alone, and greatly admired some of the characteristics of Sparta, whom most of the Athenians disliked as their strongest and most dangerous rival. But after some time another statesman arose who thought more of Athens than of Greece, and who, though he raised Athens to its greatest height of glory, prepared the way for its fall. His name was Pericles. He first came to the front in 469 B.C., and died in 429. Cimon headed the aristocratic party in Athens, and Pericles the democratic; in 461 Pericles succeeded in getting Cimon ban-

ished, and thenceforward his influence was supreme. He built the Long Walls which ran from Athens to its two ports, enclosing a triangle of land which gave Athens access to the sea.

The rule of Pericles, however, is even more noticeable for the number of names great in art and literature who lived at Athens during his time. Æschylus, the first great Athenian dramatist, was living when Pericles be-



The Piræus Restored

gan his public career, and died in 456. His plays dealt chiefly with the problem of fate as shown in the old Greek tales. The next great name was Sophocles, whose play of *Antigone* told of the fair maiden who dared the wrath of the king who had forbidden her brother's body to be buried, and who was slain for the pious action of burying him. Sophocles died in 406 at a great age, and in the same year died his younger contemporary Euripides. The best-known play of Euripides is the story of *Alcestis*, who gave her life for her husband's, and who was rescued from the world of shades by

Herakles. At this time also lived the great sculptor Pheidias, under whose direction the beautiful statues from the Parthenon, now in the British Museum and known as the Elgin marbles, were sculptured. The two great historians, Herodotus and Thucydides, also belong to this period.

The jealousy between Athens and Sparta had for a long time been growing to a head, and in 432 it



The Parthenon

developed into war, which lasted for twenty-seven years. Nearly at its beginning, in 430, a terrible plague broke out in Athens, which has been thought to have been a very bad form of scarlet fever. The stricken people crawled out of their houses and died in the streets, and there were hardly any healthy ones with strength to bury them. Pericles lost almost all his family, and never recovered from his own attack, though he lingered on for a year. As he was dying his friends stood round his bed speaking of the great things he had done for Athens. "I marvel," he said, "that you speak so much of these things. Fortune had her share, and many have done better. But what rejoices my heart

is that no Athenian has ever worn mourning through me."

Illustrative reading: Church's *Stories from the Greek Tragedians*.

CHAPTER XXI

SOCRATES AND THE FALL OF ATHENS

(429-399)

WITH Pericles died the supremacy of Athens. As the war with Sparta went on, it became gradually plain that the Spartans were the better soldiers—as indeed was probable, since they devoted themselves entirely to war, leaving agriculture and business to a population of slave Greeks called Helots, who were hardly looked upon as human beings. Athens also had slaves who had no political rights, but these were not treated as cruelly as the Helots. The great danger at this time for Athens was that the better and wiser people lost their influence in the city, and the more ignorant classes, led by one Cleon, endeavoured to control the conduct of the war. In 421 a truce was made between Athens and Sparta which lasted till 416, and in the following year the Athenians, urged by Alcibiades, determined to send an expedition to Sicily to establish the Athenian power there, as the Greek inhabitants, of Doric extraction, regarded the Spartans as their kinsfolk.

Alcibiades was a clever, brilliant, wealthy young Athenian who might have done much for his country had he had any principle; but as it was he earned the name of the Curse of Athens. Just after he had sailed for Sicily with two other generals it was found that certain images of Hermes had been defaced and spoiled,

and this was credited to Alcibiades, though he was not likely to have done anything so foolish, however fond he might be of making a sensation. The Athenians condemned him to death; Alcibiades took refuge with his Spartan enemies, thence he escaped to Persia, and eventually met his death by assassination. The Sicilian expedition came to a miserable end. Nicias, the general in command, was incapable; the Spartans defeated the Athenian fleet at Syracuse; the land army had to surrender, and was imprisoned in some deserted quarries without sufficient food, where they died of hunger and pestilence in 413 B.C.

In 411 four hundred of the Athenian nobles who were favourable to Sparta seized the government of Athens; but when another sea fight near the coast of Attica had proved unfavourable to Athens, they fled, and the war went on until Athens won the naval battle of Arginusæ in 406. Unfortunately, just after the battle was over, a gale sprang up, some of the victorious ships were lost, and the people of Athens were so furious that they put to death six of the victorious generals—among them a son of Pericles—because they had not rescued the lost soldiers on board these ships. While Athens was thus ridding herself of some of her bravest warriors, her doom was impending. Lysander the Spartan, together with Cyrus the prince of Persia, fell upon the Athenian fleet unprepared, and destroyed it at Ægospotami. The Spartans proceeded to starve out Athens till she surrendered, and in 404 B.C. she had to consent to destroy her Long Walls, to become subject to Sparta and fight in her quarrels, and to limit her navy henceforth to twelve vessels.

Sparta was now supreme in Greece; but Athens was to suffer the loss of her internal freedom as well as her military predominance. Thirty of the four hundred nobles took possession of the government, brought in a

Spartan garrison to protect them, and by frequent executions sought to get rid of their opponents of the democratic party, whom they forbade to possess arms to defend themselves, taking possession of their property. At last the Spartans turned against them, and they had to escape from Athens as they best could, with the loss of their leaders, in 403 B.C.

Four years after this, in the year 399 B.C., died one of the greatest men of Athens, the philosopher Socrates. He was born just after the close of the Persian war, and lived through the period of the rise and fall of Athens. He took his part in the defence of his country, and fought bravely in several battles; but his chief concern was to teach people to *think*. An unexamined life, he said, is not worth living; and accordingly he tried to teach everyone he came across, not by lectures, but by conversation, to find out what they did think about the matters they talked of. "He used to discuss", said Xenophon, one of his most attached disciples, "what is pious and impious, what is honourable and base, what is just and unjust, what is courage and cowardice, what is a state and a statesman, what makes a man fit to govern, and so on; he called those who could answer such questions good men, and those who could not 'slavelike'." He was a very religious man, and attended the sacrifices in the temples; but he objected to the stories of Greek mythology which spoke of the gods as bad or foolish men, and, like all the best of the pagans, he probably ^{no} _{beli} believed in the gods of mythology only as symbols of the One God. Many of the chief Athenians were among his attached pupils, unfortunately some who did not do credit to his teaching, like Alcibiades, and Critias, the leader of the Thirty Tyrants, and this brought him into some discredit with many of the Athenians. Others considered that it was unwholesome to bring up again and

again questions they considered settled, such as what was piety and what was justice, and that he could not really be a religious man if he did not believe in the mythological stories that were taught commonly to the people. A comic poet, Aristophanes, wrote a play holding him up to ridicule as a philosopher in "the clouds" misleading the young, and teaching them to argue so that "the worse" was made to appear "the better reason". But Socrates had never lived in the clouds; on the contrary, he had taken part in public affairs, had voted against the death of the condemned generals after Arginusæ, and had risked his own life by deliberately refusing to obey one of the cruel commands of the Thirty Tyrants.

It is probable that the Athenians had grown to dislike always being questioned about things they thought they understood, and made to feel their ignorance; and possibly many of them would have been quite satisfied if they could have got Socrates banished, or made to promise that he would leave off arguing with people in public buildings and gardens. They brought Socrates to trial for impiety towards the gods, and for corrupting the minds of the young. He stood up before the assembly which was to judge him and refused to acknowledge that he had done any evil. "Some may say, is it worth while to risk death for the sake of such a life as you are leading? I did not desert the post the generals set me in battle; shall I desert the post which the God has set me, in abstaining from examination of men?" The judges voted for his death; he might have appealed for a lighter penalty, such as banishment, instead of death, but he would make no move in that direction, because he had done good rather than harm to the Athenians. "Now the time has come for us to depart, me to die and you to live. Whether life or death be better the God only knows."

The day before the trial an Athenian mission had been sent to the temple of Apollo at Delos, and till it returned no man might be put to death at Athens. This gave Socrates a reprieve of a month before his death, during which one of his friends, named Crito, made provision for his escape, and tried to persuade him to use it; but Socrates refused to break the laws of Athens by escaping. "Let me be, Crito," he said at last, "and let us



Socrates and Plato. From a gem

follow the guidance of the God whithersoever he leads us."

When the ship returned from Delos, and the last day came, Socrates sat with his friends talking about the life after death until the executioner came in with the cup of poison he was to drink. "How shall we bury you?" said Crito. "As you like," said Socrates, smiling, "only you must catch me first, and not say that it is Socrates that you are burying, but only his body." The man who brought the cup burst into tears, and so did all the friends of Socrates, but he drank the poison courageously, and urged his friends to calm themselves and bear up. Then

he lay down, and in a short time died peacefully and without pain. "Such", wrote his disciple Plato, "was the end of the man who was the wisest and justest and best of all I have ever known."

Illustrative reading: *Phædo*, lxiv, lxv, lxvi.

CHAPTER XXII

THE LAST YEARS OF GREEK FREEDOM

(399-338)

THE seventy years after the death of Socrates were taken up in wars among the Greek states—Sparta having undisputed pre-eminence for the first twenty years, then Thebes coming to the front for seventeen years, and after that a general struggle for power which ended in the whole of Greece submitting to Philip of Macedon in 338 B.C. All we can do here is to give some account of the most celebrated Greeks of the century.

The first was Xenophon, the pupil of Socrates, who at the time of his master's death had joined a force of Greeks which the Prince of Persia, Cyrus, the governor of Asia Minor, had enlisted to quell a revolt among his people in Pisidia. When they were far away from Greece, at Tarsus, they found that Cyrus wished to lead them against his brother the king Artaxerxes II, so as to get the crown for himself. A battle was fought in which Cyrus was killed, and the Greeks found themselves entrapped between the Rivers Tigris and Euphrates, while their leaders were seized and put to death. Now Xenophon rose and said: "Instead of surrendering to the Persians, let us march north until we find the Tigris narrow enough to cross, so that we may get home to

Greece." So they followed the course of the river, without guides or provisions, till they crossed it and passed over the Armenian mountains, where the snow lay six feet deep, until at last Xenophon saw that the vanguard had stopped, and heard a joyful cry, "Thalatta, Thalatta!" ("The sea, the sea!") The Euxine Sea (now Black Sea) lay before them, and now they knew their way to a Greek settlement on the shore of Asia Minor, whence they finally reached Greece and joined the Spartan army. This is known as the Retreat of the Ten Thousand, and the story was written by Xenophon himself. It occurred in 399, the year of the death of Socrates.

The next great man we shall speak of is the Theban Epaminondas, whose character was as blameless as that of Aristeides, while he had greater genius both as statesman and warrior. He was a poor man, while his greatest friend and colleague was the rich Pelopidas, who used to say that the only man whom Epaminondas did not ask him to help with his riches was Epaminondas himself. Under Epaminondas, Thebes became the leading state in Greece: he conquered the Spartans at Leuctra, and, while he lived, he ruled Thebes, not for Thebes alone, but for the interests of Greece generally. At last he was struck in the breast by a spear while fighting the Spartans at the battle of Mantinea (362 B.C.). His friends carried him out of the battle to a little hill near by, with the spearhead sticking in the wound. All were afraid to draw it out lest he should bleed to death. "Is my shield safe?" he asked; and hearing that it was, he told them to send for the two generals next in command. "They have both been killed," was the answer. "Then," he said, "you had better make peace; draw out the spearhead." They did so, and he died in a few minutes, the last of the great Greek leaders.

Thebes lost its temporary power in Greece with his

death, and Athens, Sparta, and the other states continued their perpetual quarrels till Philip the king of Macedon (which up to this time had hardly been considered to be part of Greece) became so powerful as to threaten the freedom of the Greek states. Philip had invented a new method of fighting, called the phalanx. This was a formation in which the soldiers, armed from head to foot, held spears twenty-four feet long, so that no opposing warrior armed with short swords could get near them. When the Greeks became aware that Philip was a dangerous neighbour, they determined to resist him, and his chief opponent at Athens was the orator Demosthenes, who urged his countrymen to resistance by his eloquent speeches. The story went that Demosthenes had originally had an impediment in his speech, and had overcome it by rehearsing his speeches on the beach with a pebble in his mouth, so that if he could talk against the roar of the sea, he would be able to talk against the roar of a noisy public meeting. His speeches, called *Philippics*, are still to be read. But in 338, at the battle of Chaironeia, Athens and Thebes, together, were conquered by Philip, and thenceforward, though the Greek states still managed their internal affairs, they became vassals to Philip, and their old freedom was gone for ever.

The two men of this century, however, who have had more influence upon the world than any other Greeks, were the two philosophers, Plato of Athens, who lived 427 to 347, and Aristotle of Stageira, who lived 384 to 322. Plato was a disciple of Socrates, and most of his philosophical works are put into the form of dialogues, in which Socrates argues out his views with those he is instructing. Some of the views put forward are those which Socrates actually held, others are the views of Plato, put into the mouth of Socrates. Some of Plato's views are the same as those

which Pythagoras held—that the vision of God is the highest good man can attain; that most men would have to be purified before they had any chance of attaining it; and that this purification must be a very long process, involving the re-birth of the soul in another body, where its happiness or misery would depend on its past life, and the amount of wisdom it had attained. Wisdom, he held, must make men good, and only ignorance could be the cause of their faults.

Aristotle, who was born when Plato was in middle life, took some of Plato's views and worked out his own philosophy upon them, which differed in many respects from Plato's. He was a clearer thinker but a less spiritual-minded teacher than Plato. It is, however, hard to say that one of these two has had a greater effect upon the world than the other. The views of one or the other have been at the foundation of all philosophy ever since their time, sometimes the influence of Plato prevailing for centuries, sometimes the influence of Aristotle taking its place.

Both these philosophers were chosen to be tutors to young princes. Plato was requested to come to Syracuse to teach the young Dionysius II of that city. This was the son of Dionysius I, who had made himself Tyrant of Syracuse in 405 B.C., and had gradually acquired the mastery of all the Greek colonies in Italy. Two stories are told of the father of Plato's pupil. One is that he had a chamber in his state prison called his Ear, in which he could hear all the remarks his unfortunate captives made when they imagined themselves unheard, and inveighed against him as the cause of their miseries. The other is the tale of his courtier Damocles, who told him that he must be the happiest man on earth. "You shall change places with

me for one day,' said Dionysius. So Damocles was set on the throne, and brought to a banquet in state, where he raised his eyes to the ceiling, and beheld a naked sword hung over his seat by a single thread. "Behold a king's life," said Dionysius.

Plato's pupil did not do him credit, and sent him home to Athens, preferring to do without guardians or tutors; the young man was eventually expelled from Syracuse by his people, and had to earn his living as a schoolmaster. Aristotle was much more fortunate in his pupil, for he was Philip's son Alexander, who afterwards became Alexander the Great.

CHAPTER XXIII

THE DECAY OF PERSIA

(479-347)

AFTER the failure of Darius and Xerxes to annex Greece to their empire, Persia did not renew her attempt upon Europe. For the next century and a half the Persian Empire endured, but, like all the great Eastern empires, it was too unwieldy to be well governed, and no other king of Persia had the genius for ruling of Darius I. Indeed, its chief interest for us is that it formed a background for the development of one tiny province during that period—the small province of Judæa, which held in itself the growing seed of which Christianity was to be the flower.

Though the Temple was rebuilt and used for worship, Jerusalem remained in ruins, and no unwallèd city in those days was safe from raiders, especially

if it was far from the seat of government. The Bible gives us memoirs written by Nehemiah, a pious cup-bearer at the court of Artaxerxes I, which describe how his spirit was stirred within him at the account brought by his brother after a visit to Jerusalem, and how he obtained leave to go and have the ruined walls rebuilt. This

was in 445, when Pericles was in power at Athens, and the patricians and plebeians struggling for supremacy at Rome. If the date given in the Book of Ezra describing his expedition to Jerusalem at the head of a company of returning exiles is correct, Ezra had already gone to Jerusalem; but many think that a word has dropped out, and that while Nehemiah went to Jerusalem in



Wall of Jerusalem, showing size of stones

the twentieth year of Artaxerxes, Ezra went not in the seventh, but the thirty-seventh year of the same king. This seems the more probable, because when Jerusalem had its walls again, owing to Nehemiah's care and energy, it seems to have been at first difficult to fill it out of the poor and scanty population, and the large number of pious and self-sacrificing pilgrims whom Ezra brought from Babylon were just the right people to revive the nation and the nation's religion, which they

could do better in Jerusalem itself than outside in the undefended country.

Ezra and Nehemiah worked together in the reform of the nation, and from Ezra's time dates that extreme affection for, and obedience to, the law, which disciplined the Jews in a way which no other nation ever attained. In time this discipline was overdone, and in the Gospels we find that outward actions had come to be looked on as more important than inward principles; but if the Jews had not submitted to it, even in small and indifferent matters, they would probably never have gained the strength which enabled them to stand firm for their religion against the whole force of Syria in the second century B.C.

Judæa seems to have remained peaceably as a Persian province till the middle of the fourth century—just the time when Epaminondas was in power at Thebes. Then the old story of Egypt and the Eastern empire began once more. The cruel invasion of Cambyzes had not quelled the spirit of Egypt for ever, and a line of native kings had arisen who considered themselves independent of Persia. Tachos, the king of Egypt who began to reign in 364 B.C., thought that he was strong enough, and Persia weak enough, for him to invade Syria. The king of Persia then ruling was Ochus, known as Artaxerxes III, who came to the throne in 358, and who was the worst of all the Persian kings, though not without spirit and ability. He killed without compunction all those whom he thought dangerous to his rule, and his first action was to bring a huge army against Egypt. This was defeated in 350 by Nectanebo, who had succeeded Tachos as king of Egypt, and who collected an army of Greek mercenaries, with Greek generals at their head, who were as successful against the Persians as Alexander proved

to be five-and-twenty years later. A general revolt followed, joined in by the states west of the Euphrates, eager to throw off the Persian yoke and regain their freedom; and in this revolt it is almost certain that the little province of Judæa took its part, though at present we have no historical record of its doing so. Phœnicia warmly took sides with Egypt, and if Egypt and Phœnicia were on the same side, Judæa would have been annihilated if it had held out for Persia against them.

For a time the revolt seemed to be successful; but Ochus in 345 collected another great army of over



Coin of Sidon

three hundred thousand men, and marched against Sidon, which he considered the centre of the rebellion. The king of Sidon turned traitor and betrayed his city and allies to Ochus, but he gained nothing by it, for Ochus put him to death and massacred the Sidonian embassy which came to offer the surrender. The rest of the people of Sidon, imagining from this what their fate would be if they fell into the hands of Ochus, shut themselves into their houses and burned the city over their own heads; forty thousand are said to have thus perished. After this Ochus marched against Egypt, and this time was victorious. He seems to have wreaked a bloody vengeance upon the Jews, polluting the temple at Jerusalem, destroying Jericho, and carrying away a

part of the Jewish people into captivity near the Caspian Sea. One of his generals, Olophernes, was probably the Holofernes whom Judith killed in the story in the Apocrypha; but though the incident may be founded on fact, the story as it stands cannot be taken as history. Another, named Bagohi or Bagoas, became virtual ruler of Persia, and eventually murdered Ochus. The seventy-fourth and seventy-ninth Psalms are thought by many to refer to this time of trouble, when Ochus wreaked his vengeance not only on the Temple, but also on the synagogues in which the Jews now worshipped.

But the Persian Empire was tottering to its fall, and it had not much longer to exist. While Ochus was slaying and burning, a boy was growing up in Macedon who was to destroy this cruel and oppressive power, so that it was never to rise again.

With Ochus ended the long line of Egyptian dynasties which had lasted for thousands of years. The thirtieth dynasty was the last.

CHAPTER XXIV

ALEXANDER THE GREAT

(356-323)

AFTER the battle of Chæroneia, Philip of Macedon had only two years to enjoy his victory before he was assassinated in 336, and his kingdom passed to his young son Alexander, one of the most remarkable men and the greatest generals who ever lived. Others perhaps could have matched him in military power, but very few combined with inborn generalship the great and statesman-

like ideas which enabled him before his early death to impress Greek culture for a time even upon the wild countries between Persia and India, and permanently upon Syria and Egypt. Few great men, also, we will hope, were subject to the half-mad attacks of drunken frenzy by which Alexander disgraced his greatness; but we must remember that Macedon, the home of his father, and Epirus, the home of his mother, had both within a few years of his birth been regarded as half-savage countries, and Alexander's outbreaks of savagery had been no doubt inherited from half-savage ancestors.

His great mental powers had been trained by his tutor Aristotle, and he always carried Homer's *Iliad* about with him, and prided himself above all on being a descendant of Achilles. He had the love of adventure and discovery which we find in Drake and Raleigh, and at the age of fourteen he broke and tamed the fiery horse Bucephalus, which was his favourite battle charger for thirteen years. It was, however, his clever brain rather than his boyish strength which performed the feat, for he alone had perceived that the horse, standing on a shining marble pavement, was afraid of his own



Alexander the Great (statue in the
Capitoline Museum, Rome)

reflection, and had turned away the creature's head so that it lost sight of what alarmed it.

At eighteen he fought in the battle of Chæroneia under his father, and at twenty he found himself king of Macedon and Greece. "Seek another kingdom, my son," his father had said, "for Macedon is too small for thee." He had at first to reconquer Greece, which tried to revolt, and then to subdue his barbarous neighbours on the north; but the East was the object of his desire, and in 333 he mustered an army to attack the great empire of Persia, which had for some time shown signs of breaking up. The Persian nobles had long since forgotten the training of their ancestors, "to ride, to draw the bow, and to speak the truth", and were indolent and luxurious; while Darius III, the present king, was weak and irresolute, and carried his harem of wives and his treasures and jewels with him when he went to war. He was no match for the keen young king of Macedon, who marched out to war as if it were a game, surrounded by his Macedonian bodyguard, and followed by his long-speared phalanx. Alexander crossed the Hellespont and marched along the north coast of Asia Minor until he met the Persian army under one of Darius's generals at the River Granicus, where he won an easy victory. Then he advanced southward, making himself master of all the provinces of Asia Minor, until he reached Tarsus, and heard that Darius himself was marching to meet him at the head of his army. At Tarsus Alexander fell sick of a chill caught by bathing when hot in an ice-cold river. Here he was warned that his physician was trying to poison him, and in generous disbelief Alexander put the letter into his physician's hand as he drank his medicine. In three days he was again able to lead his troops against the Persians. King Darius, who commanded them in per-

son, brought his army rather in the guise of a festival procession than of fighting troops. First came the bearers of the silver altars on which burnt the sacred fire; the Magian priests followed with 365 youths clothed in scarlet, representing the days of the year; then the "chariot and horses of the sun", and after these the army itself, headed by the Immortal Band, with white robes, gold-handled lances, and jewelled corselets. Darius had brought with him not only his wives but his mother, Sisygambis, and when the Macedonians again proved conquerors, he fled away, leaving the women as captives in the enemy's hand. Alexander treated the women most chivalrously, and Sisygambis came to love him as her son, and died of grief at his death.

This was the battle of Issus, which gave all Syria to Alexander; the only place which stood out against him was Tyre, which he besieged for seven months, and treated when it was taken as cruelly as if he had been an Assyrian. Then he went on to Egypt, which submitted without resistance, and paid a visit to the temple of Amen, which the Greeks called Ammon, in the Libyan desert, where he was much gratified because the priests greeted him as son of Zeus Ammon. He was by no means free from vanity, and sent to Greece a message that he wished to be enrolled among the gods in his lifetime, in response to which the Spartans said to each other, "If Alexander will be a god, let him".

It must, however, be said for Alexander that a nobler motive than vanity may have had something to do with his preposterous request, for he seems to have honestly believed that some divine power had chosen him for his great career, and of course if he could get his subjects to accept this view, his task of ruling would become much simpler. It would have been probably easier to per-

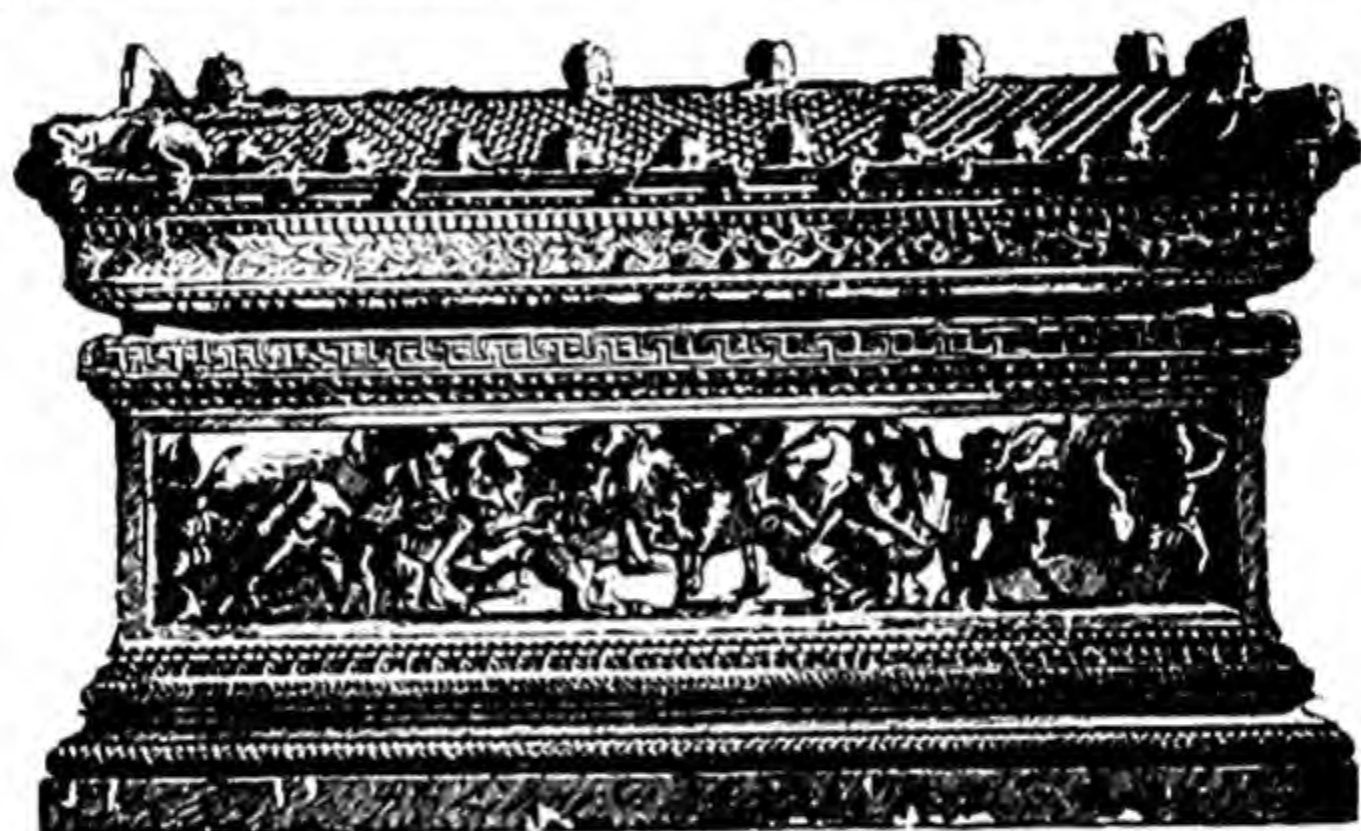
suade the Greeks of the fact if it had been a Greek rather than an Egyptian deity to whom he claimed sonship; for even the fact that Amen was called Zeus by the Greeks did not make them feel that he belonged to their religion. His Macedonian companions, too, who had known him ever since his boyhood, naturally resented this step.

While Alexander was in Syria and Egypt, Darius had raised another army at Babylon, and came to meet him as he marched eastward. Once more the armies met, at Arbela in 331, and this time the battle decided the fate of Persia. Once more Darius fled, and this time was put to death by the treachery of some of his own people; and Alexander had himself crowned as king of Persia, and assumed the state in which Darius had lived. In this, however, he deeply hurt and offended his Macedonian friends and companions, who had no notion of being deposed from their condition of semi-equality to that of servants of a Persian despot. Some of them suffered for their remonstrances, and one old friend, Cleitus, who had saved his life at the Granicus, Alexander killed with his own hand in a fit of drunken rage. He had, however, a generous nature, and when he came to himself he bitterly repented his crime. What would have happened had he not employed his army in continuing to conquer new countries eastward of Persia is doubtful; but while he went on leading them to fresh and fresh victories, they could not turn against him, and with all his moral faults he was deeply beloved by his soldiers. In 326 he set out for what was then called India—the region around the Indus—and conquered it, taking the king prisoner. He would have gone on eastward into Hindostan had not his Macedonians mutinied when he reached the River Sutlej, which bounds the Punjab on the east, and declared that

they would go no farther from their homes. Then he turned round westward, but his luck seemed no longer to hold. He was badly wounded at what is now Mooltan; he had a disastrous march through Beluchistan, when it required all his personal fascination to keep heart in the thirsty and over-marched army. When men and beasts fell out of the ranks and died for want of water by the wayside, it was Alexander who cheered the others up and shared all their privations. A story was told of him much like that of David at the well of Bethlehem, how when a little precious water was brought to him on the march he would not drink it, because there was not enough for all, and poured it on the sand.

At last he reached Persia, where he employed the two short years of life which yet remained to him in a way which suggests that he might have done much more for the world had he lived longer. The first thing he did was to enquire into the way the Greeks and Persians he had left to rule during his absence had behaved, and where he found that they had been unjust or oppressive, he punished them impartially. He had every intention of ruling, as the son of Zeus, for the good both of Greeks and those whom the Greeks called Barbarians—all those who were not Greeks,—in the vast country between the Mediterranean and India. He wished to civilize the barbarians, and to make the Greeks his instrument for doing so. He encouraged mixed marriages between the races, and set the example by taking the daughter of a Bactrian chief to be one of his wives—for, like the Persian kings, he had several. He founded about twenty cities in different parts of his empire, most of which were called Alexandria, where Greeks were to settle and mix with the native inhabitants. Besides Alexandria in Egypt, which has kept its name, one of these survives

as Candahar and another as Herat. By this means he spread the Greek language and Greek civilization over a great part of his empire, and with regard to the Greek language a noteworthy thing happened. Before his time some Greeks had spoken one dialect and some another, the dialect of Athens being considered the best; but now these dialects became mixed into one, which they called



Sarcophagus of Alexander (Constantinople Museum)

Not the resting place of the Conqueror, but so-called because its sides represent scenes of battle and of hunting in which Alexander and his companions can be recognized. One of the most beautiful and most perfectly preserved of all the monuments of Greek art that have survived to our time.

the "common tongue", and the Greek written after Alexander's time, such as the Greek translation of the Old Testament made in Egypt, and the Greek of the New Testament and other contemporary writers, differs from the old Attic Greek as the English of Shakespeare differs from the English of Chaucer.

Alexander's Macedonians were not pleased to find him taking so much trouble about barbarians, and putting them on a level with Greeks; and in 324 they tried to mutiny. But Alexander spoke to them and made them

ashamed of themselves. "Go, if you choose, you whom my father found poor skin-clad shepherds on the Macedonian hills, and made rulers of Greece, and whom I have made the kings of the earth! All I have won I have divided with you, and have kept nothing for myself but my purple robe and diadem, and my glory—which you do not care to partake!" They submitted without a murmur.

After visiting some of his conquered provinces he wished to spend the winter at Babylon, and as he entered the city the Babylonian astrologers met him and begged him not to come in, or ill luck would follow. He did not attend to the warning, and after a while he went down to the marshes near the Persian Gulf, where he meant to make new harbours and canals. He caught a malarial fever, tried in vain to stop it by hard drinking, and died in his thirty-second year. "There will be fine games at my funeral," he said on his deathbed, and the saying came true. He died in 323 B.C.

CHAPTER XXV

HEROIC LEGENDS OF THE ROMAN REPUBLIC

(509-390)

WHEN Tarquin the Proud had been driven away from Rome, the Senate, in which the nobles sat to rule the city, and the Assembly of the People together chose two men to act together as kings for a single year only, and called them *consuls*. The first consuls were Collatinus and Brutus, but because Collatinus was a Tarquin the people would not have him, and he had to leave Rome; though, if the story is true, Brutus

was also a Tarquin. The consuls wore no crowns, but sat on a throne called the Curule Chair, and were followed by *lictors* or executioners, carrying an axe and a bundle of rods for the punishment of evildoers. Under them were the *prætors* or magistrates, the *censors* who adjudged the taxes, and the *quæstor* or public prosecutor. All these offices were in the hands of the patricians or nobles, who were the ruling caste of early Rome, and what was hard upon the people was that they not only had no voice in administering the laws, but were not even allowed to know what the laws were, except from the patricians' interpretation of them.

When, in time of war, it was generally felt that the city was in danger, whether because the consuls were poor generals or because their views did not agree, the consuls gave up office for the time, and the supreme authority was given into the hands of one man, who was called *dictator*. When the danger was over he retired into private life, and the consuls returned to office.

The legends which here take the place of history run as follows.

Tarquin the Proud was Etruscan by descent, and the Etruscans determined not to allow Rome to escape from their dominion. Tarquin had a party of sympathizers among the Romans, and the sons of Brutus were among those who conspired for this purpose; but Brutus delivered his sons to the lictors to be put to death with the other conspirators. Then the men of the two Etruscan towns of Tarquinii and Veii took up the cause of Tarquin, and Aruns the son of Tarquin met Brutus in single fight, and each slew the other. And after this Lars Porsena, the king of Clusium, called all the Etruscans to war to bring the Tarquins back to Rome; and he took the fort of Janiculum, and

began to march his men towards the wooden bridge which Ancus had built over the Tiber. But Horatius Cocles went forth to withstand them till the bridge could be hewn down, and with him went Titus Herminius and Spurius Lartius, and held the Etruscans at bay till the bridge was almost cut through. Then he sent back his two companions, and stood until the bridge was quite destroyed, and then cast himself into the Tiber and swam across till he reached the Roman shore. And they gave him as much land as he could plough round in one day, and set up his statue in the Comitium where the people met.

But the Etruscans besieged Rome; and a young Roman named Mucius went into Porsena's camp to slay him, and slew the wrong man by mistake; and Porsena seized him and would have put him to the torture. But Mucius thrust his right hand into the fire, and said: "See, I heed not pain." And Porsena let him go, and Mucius said: "I will tell for your kindness what I would not have told for your torture: I am one of three hundred who have sworn to slay you." And Porsena made peace with Rome and took ten boys and ten maidens as hostages; and Clœlia, one of the girls, swam home across the Tiber, and the Romans sent her back to Porsena. Then Porsena let her go free, and with her any of the hostages she might choose, and she chose the youngest.

Then Tarquin persuaded the Thirty Cities of Latium to go to war with Rome; and the Romans chose one man, Aulus Postumius, to be their Dictator instead of the two consuls while the danger lasted. And they fought together at the Lake Regillus, and Aulus vowed a temple to the Twin Brethren if they would help him. And there came two white-armoured youths riding on white horses, and they drove back the Latins, and came

to Rome and washed their horses by the pool near the Temple of Vesta, and proclaimed that Rome had won the battle, and the Romans knew that Castor and Pollux had come to their aid. Then the Thirty Cities made peace with Rome, and Tarquin died at Cumæ in a strange country.

The date of the invasion of Porsena is given as 505 B.C., and that of the battle of Lake Regillus as 496, six years before Marathon. In 493 a treaty was made with the Latins and engraved on a bronze pillar, and the two next wars were with Veii, an important Etruscan city north-east of Rome, and the Volscians, a tribe to the south-west. To the latter belongs the story of Coriolanus. Before telling it, however, we must speak a little of the internal affairs of Rome.

The nobles, or patricians, and the commoners, or plebeians, were two distinct castes at the beginning of Roman history; if they intermarried, the children of the marriage were counted as plebeians. The plebeians were not allowed to join in the religious ceremonies of the patricians, nor to study the laws by which they had to be judged, which were kept dark by the patricians, who were the judges and magistrates of Rome. Their worst grievance was that if a plebeian fell in debt to a patrician and could not pay, the patrician might sell him and his family as slaves. In 495 the cruelty of the patrician creditors had reached such a pitch that the plebeian soldiers refused to fight and marched off to the Holy Mount three miles from Rome, threatening to found a new city and leave Rome to the patricians. The Dictator Valerius went to them and persuaded them to return to Rome, promising that they should elect two of their own officers, named Tribunes, to defend their rights against the injustice

of the patrician magistrates, and they were also given a certain share in the government; and after a long struggle, as the years went on, the plebeians succeeded in freeing themselves from patrician tyranny.

This struggle was only recently begun when the story of Coriolanus took place, which is told as follows.

He acquired his name for his gallantry when Corioli was taken in the Volscian war; he was a proud patrician, and when, during a famine, corn came from Sicily, he voted that the Senate should not give it to the starving people unless they would give up the privilege of choosing tribunes. So they hated him and drove him from Rome, and he went over to the Volscians and led their army against Rome. And when he came near Rome with the Volscian army the Romans sent first ten noble senators and then the priests of the gods to pray him to have mercy upon his own city; but he would not. Then there came out his mother and his wife and his little children and prayed him not to destroy Rome; and he would have kissed his mother, but she said, "If I had had no son, my country would have been now free." Then he was moved, and said, "Mother, thou hast saved Rome, but lost thy son;" and he led the Volscians back from Rome. And some say that the Volscians slew him, and others that he lived on as an exile, and said, "Only an old man knows what it is to live in a far country."

Another war followed in the next generation against the Æqui and the Sabines, in which a poor patrician named Cincinnatus, who had once been consul, was chosen Dictator. When the Senate sent to him to bid him take the office of Dictator in the war, they found him ploughing on his farm; and when he had won the battle of

Mount Algidus, and conquered the *Æqui*, he went home again to his farm. This is dated 458 B.C.

In 450 one of the great grievances of the plebeians was ended. By this time their two tribunes had become ten, and were known as the Decemvirs. They drew up a code of laws and had it written on twelve bronze tablets and hung up in the Forum, so that henceforth the plebeians would not be judged according to laws which the patricians kept secret from them. The leader of the Decemvirs was Appius Claudius, who, though a plebeian at first, turned round to the patrician interest,



Etruscan Vases

and who, with his followers, became as tyrannical as Tarquin himself. At last he tried to seize the young daughter of Virginius the centurion as she went to school, pretending that she was the daughter of his own

servant; and Virginius, seeing no way to save his daughter, led her to a butcher's booth close by and slew her, saying, "There is no way but this." Then the people rose against the Decemvirs, and again the plebeians gathered at the Holy Mount; and Appius Claudius killed himself in prison in 449 B.C.

The Romans had gradually won the lands to the south of Rome, but now came a long war with Etruria, where the most powerful town was Veii. The chief Roman champion and general was Camillus, who was appointed Dictator, and who did many great things in the war. But the tribunes of the people accused him of unfair dealing with the spoil, and he went out of Rome and said that the day should come when they should look for him and not find him. And so it was; for the Gauls

from Northern Italy came down through Etruria and attacked Rome, and in the year 390 B.C. the Gauls conquered the Romans at the battle of the Allia.

When the Gauls entered Rome, the women and those who could not fight fled across the Tiber to a friendly town. But the aged senators who would not fly came and sat each on his ivory seat, having offered themselves as a sacrifice to the Gods Below to save Rome; and when the Gauls came and saw them sitting there like images they stood wondering, and one Gaul stroked the white beard of one of the old men, who was angry at the insult, and struck him with his ivory staff; and at that the Gauls slew them all. Then they burned the city, but they could not take the Capitol, and besieged it for seven months, till the Romans who were defending it were wellnigh starved. But in the temple of Juno there were sacred geese, and in spite of their hunger, the Romans would not kill the geese of Juno. And the Senate desired to recall Camillus, but did not know how to send word to him; but at last one man offered to be messenger, and made his way down the hill and through the Gauls, and no one saw him. But next day the Gauls saw the footsteps of the messenger, and following these footsteps they climbed the hill by night, so silently that no man heard and no dog barked. But the geese in the temple of Juno heard them and cackled, and Manlius awoke, and when the first Gaul came to the top of the steep path he thrust him down, and one fell upon another, and the Romans slew them. So Manlius was called Capitolineus from that day.

After that the Romans gave the Gauls an indemnity, to induce them to depart, and as their leader, Bran or Brennus, was weighing the gold, the Romans said his weights were not fair. Then he threw his great sword

into the scale and said, "Woe to the conquered!" But some say that Camillus came before the Gauls had left the city, and fell upon them and slew them.

With the Gauls ends the first period of Roman history, much of which is, as we see, rather legend than clear history. The Gauls did not at once go back to their own country, and we hear of various gallant deeds in the war during the rest of this century; but after this we come into a much clearer view of what happened, though stories such as we have been telling no longer enliven our path.

Illustrative readings: Macaulay's *Lays* ("Horatius", "Lake Regillus", "Virginia") and Shakespeare's *Coriolanus*.

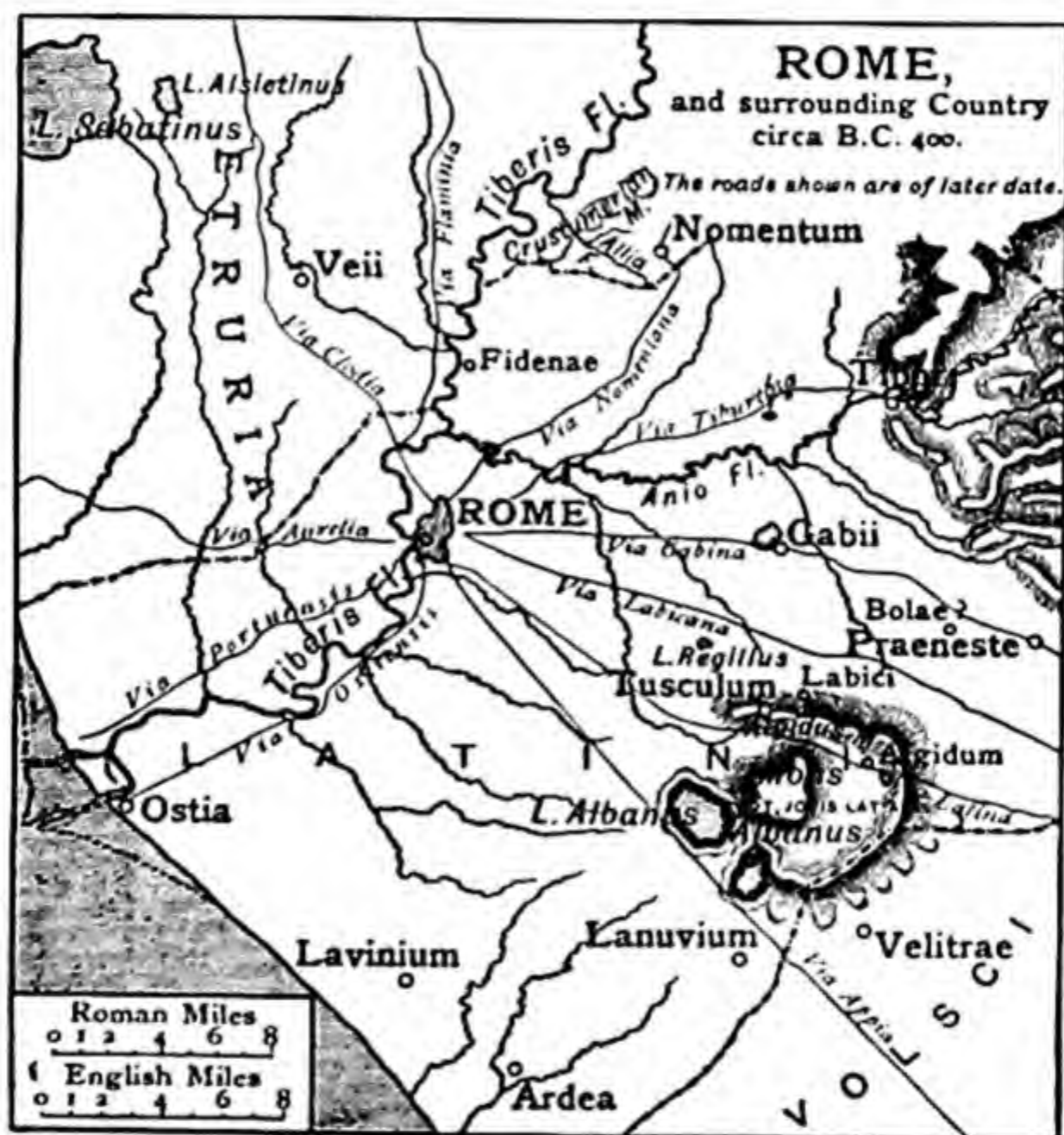
CHAPTER XXVI

ROME AFTER THE INVASION OF THE GAULS

(390 to about 300 B.C.)

WHEN, after the retreat of the Gauls, the Romans returned to their city, their first task was to rebuild it; but since this was done hastily and without a plan, the careful system of drainage which had existed since the time of the kings was neglected, and the streets were narrow and irregular. Camillus, who had defeated the Gauls, and Manlius, who had saved the Capitol, were the two chief leaders at this time. Camillus led the patrician, and Manlius, himself a patrician, headed the plebeian party, who were poorer than the nobles, and had suffered more in the devastation of their little farms by the Gauls. The patricians were furiously indignant at his desertion of their order, and accused him of trying to

make himself king. He was tried publicly at the foot of the Capitol, and he appealed to the gods whose temples he had saved; and as his enemies saw that he would not be condemned by those who remembered his great deeds, they adjourned the trial to another place, and condemned



him to be thrown from the Tarpeian rock and his house levelled to the ground. This was done, but the death of Manlius did not prevent the triumph of his cause. In 377 a law was passed, called the Licinian law, which ordained that henceforth one of the consuls must be a plebeian, and thenceforward the oppression of the commoners by the nobles came practically to an end.

The son of Manlius was likewise a distinguished public character. He was called Torquatus from a feat of arms not unlike David's battle with Goliath. A gigantic Gaul challenged a Roman champion to come and fight him, and the young Manlius, running in under the Gaul's shield, struck upwards and slew him. Then he unfastened the golden collar or torque which the Gaul wore and put it on his own neck. Of him it was told that when he was consul in a war against the Latins, and had forbidden the acceptance of all challenges to single combat, and his own son went out and killed a Latin champion, Manlius ordered him to death for disobedience. His colleague, Decius Mus, in the same war, offered himself to the Gods Below for a victim in place of the army, and rushed with his head veiled into the thickest of the fight and was slain; and the Romans won the day. This was in 340 B.C.

These stories point out to us that what Art and Philosophy were to the Greeks, Law and Discipline were to the Romans. It was the supremacy of discipline in the Roman army which made it able to conquer all the provinces surrounding Rome, and at last to extend the Roman power from Britain to the Euphrates. The Roman legion was a body of about six thousand foot soldiers, originally all plebeians and possessed of their own land—mostly peasant farmers. The patricians, and the knights who were chosen among the superior plebeians, were on horseback. The legion, which carried for its standard not a flag, but a bronze or silver image of the Roman eagle, was divided into ten *cohorts* of six hundred men, and these again into six *centuries*, each under the command of a *centurion*. When the general in command of the army had won a victory, his reward was what was called a triumph. He received the title of Imperator, which at first meant simply *commander*,

though in later years it came to signify Emperor; and he entered Rome in a chariot with a laurel crown on his head, followed by his troops in procession, and after them by his captives in chains. The senate met him and conducted him to the temple in the Capitol, where a white ox was sacrificed to Jupiter as thanksgiving for the victory. Not unfrequently the captives were at the same time put to death, for the Romans were not merciful to their enemies. Otherwise they were sold as slaves.

The dress of a Roman citizen was a long loose gown of white stuff edged with purple, called a toga. Men did not wear the toga till they were seventeen years old; up to that time boys wore a tunic, and the patrician boys wore a golden ball hung round their neck. The women wore long robes and veils over their heads. The Vestal Virgins were a certain number of noble Roman girls chosen to



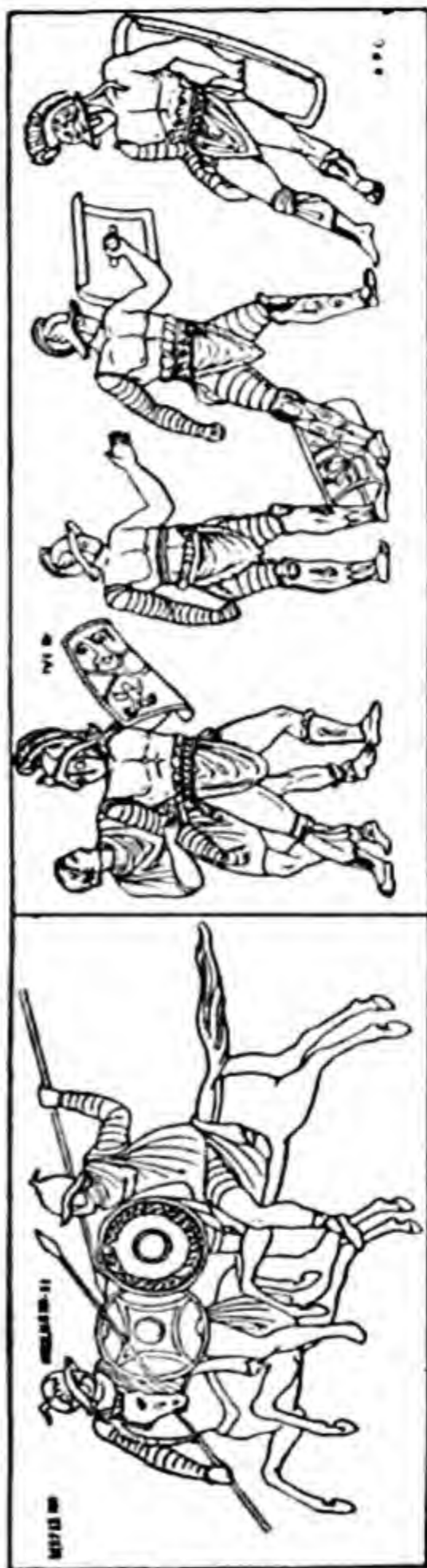
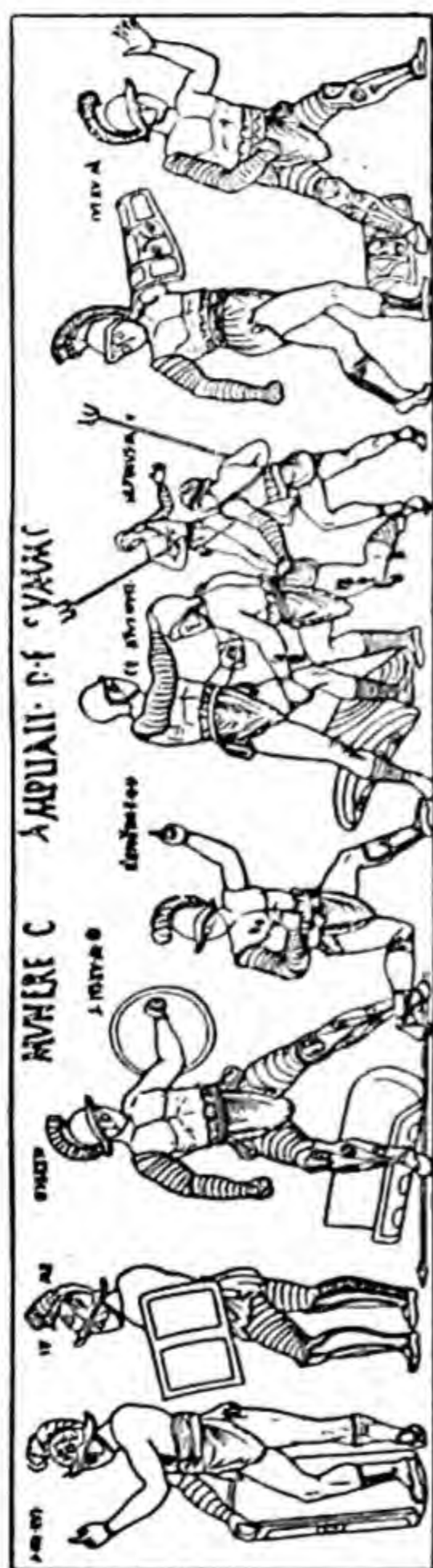
Vestal Virgin

tend the sacred fire in the Temple of Vesta. They lived in a kind of college under the charge of an elder woman, whom they called Beloved Mother—*Mater Amata*—and were not allowed to marry until they reached middle age. In compensation they were given all kinds of public honours, such as the best seats at spectacles, &c., and if a criminal on the way to execution met them, they had the power of sparing his life.

A Roman had three names; his first name, such as Marcus or Lucius, was used as a Christian name is with us. His second name was his surname, and his sons and daughters were called by it; so that if his name were Lucius Cornelius, his daughter would be called not Lucia but Cornelia, and would retain that name after her marriage. If he had won a third name by honourable service, it passed down to his sons.

The Roman women of the Republic were greatly honoured and esteemed, and in this respect they were in a much better position than the women of Greece, who were not expected to act as intelligent companions to their husbands. Indeed, though the law allowed and indeed expected a father to slay his son if he deserved death, the family life of the Romans was as a rule pure and praiseworthy during the earlier part of our history. Their sense of law and discipline was so strong that it entered into their home relations.

The worst side of a Roman was his hard cruelty to his conquered enemies, and this was shown by the Roman institution of gladiatorial shows in the following century. When captives were taken in war, even from a neighbouring city or province in Italy, they were sold as slaves, and the price went into the pocket of the victorious commander and his officers. The slaves were bought by wealthy men, who found it cheaper to cultivate their lands by slave labour than by paying wages to free labourers; and when a slave had proved himself strong and brave in battle, his master frequently had him trained as a gladiator to show off his fighting powers in a public exhibition. When two gladiators fought, they were expected not merely to show which was the better man, but actually to kill one another. Sometimes they fought with wild beasts, and there was once a great show where eighteen elephants were brought in to be



Gladiators. From a bas-relief on the tomb of Scaurus in Pompeii

The lettering over each figure gives his record, thus: "slave of Julius, of thirty flights, conquered". In the last panel the

Umple holds back a Samulte from slaying a Thracian, who appeals to the people by raising his hand

killed. The poor beasts could not understand the cruelty of men, and when they were wounded ran round and round the arena crying and seeming to appeal to the spectators to spare them. When gladiators fought together, even if they were personal friends, the victor had to kill the vanquished if the spectators turned down their thumbs. If not, he might spare him.

The Roman slaves taken in war were often superior in education to their masters, and were employed as tutors to the children; but great troubles came about from this slave system, as it prevented the poorer free labourers from getting work. Slaves had the chance of earning money and buying their freedom, and if they did so, were called freedmen; but while they were slaves they had no rights, and if a master were murdered all his slaves might be put to death, whether they were accomplices in the murder or not.

PART IV

TO THE END OF THE ROMAN REPUBLIC

CHAPTER XXVII

ALEXANDER'S SUCCESSORS

(323-129)

WHEN Alexander died, he had put his signet ring on the finger of Perdiccas, one of his generals, thus appointing him regent for the infant son who was expected, and who was born a few weeks after his father's death. Perdiccas divided the rule of the empire among four of the generals; but other great personages considered that they ought to have a share of the spoils, and all fought each other freely for the next ten or twenty years, so that, as Alexander had foretold, there were indeed fine games at his funeral. In the course of these wars the young son of Alexander was murdered. At last the fighting ceased, and the empire of the great conqueror was found split up into various divisions, some of which we need not go into; but the three important ones were these: Syria, including Babylonia, Persia, and part of Asia Minor, under Seleucus; Egypt, including Palestine, under Ptolemy; and Macedon, including Greece, under Antigonus.

Seleucus founded a dynasty known as the Seleucid, which lasted for two hundred years. He had a son named Antiochus, and these two names are to be found

recurring throughout the dynasty. Seleucus, who found his domain greatly wasted by war, founded nine cities called Seleucia, and sixteen in various parts all called Antioch, after his son: two of these were Antioch in Syria and Antioch in Pisidia, of which we read in the Acts. Ptolemy, to whom Perdiccas had assigned Egypt, was the only one of the four generals who survived and prospered, and the only one who kept out of the wars which followed the death of Alexander. He had all the



Ptolemy I
(From an antique gem)

Greek love for art and literature, and did his best to make his master's foundation city, Alexandria, the greatest city in the world, equal to Tyre in commercial greatness and to Athens in learning and philosophy. Alexandria was the capital of the new Greek Egypt, and from this time onward Greek language and Greek customs took the place of the old Egyptian language and manners. The last Egyptian dynasty had come to an end after the invasion of Ochus in 340 B.C.

The small province of Judæa was much too small to support a large population, and its people spilled over, as it were, both into Egypt and Syria. As they were excellent in commerce, and law-abiding citizens, they were welcomed as settlers both by the kings of Syria and Egypt. One settlement was formed in Asia Minor, and it is probable that at this time St. Paul's forefathers settled at Tarsus. Another settlement, the largest probably outside Judæa, was formed at Alexandria; and the second Ptolemy, who collected all kinds of books for the great Alexandrian library, had the Books of the Jewish Law translated into Greek. Later on the rest of the Jewish Scriptures were also translated into Greek; this

translation is known as the Septuagint, and seems to have been in general use when the New Testament was written.

The hundred years during which Judæa was under Egyptian rule seems to have been its happiest time since the return from exile, for the Jews were well treated by their Egyptian masters. But in 216 B.C. Antiochus the Great, one of the kings of Syria, conquered Ptolemy and annexed Palestine to his own dominions; and in 176 one of his successors, named Antiochus Epiphanes, came to the throne of Syria, and shortly after, the hardest trials they had ever known began for the Jews.

To understand the behaviour of Antiochus Epiphanes to the Jews we must remember that Syria and all its possessions eastward had by this time come under the influence of Greek civilization and Greek language, and the Seleucid kings of Syria were anxious to increase this influence by doing away with all religions except the religion of Greece. One tiny province only—Judæa—stood out against this project. The Jews dared to insist on their own separate religion and separate customs; they thought the unclothed exercises held in a Greek gymnasium indecent, and cried shame when a Jew wore a Greek hat instead of an Oriental turban. Some of the Jews—probably the least religious part—accepted some of these Greek customs, and Antiochus was disappointed at finding that the feeling of the little nation as a whole was strongly against him. After various partial revolts, he brought an army against Jerusalem, sacked it, and turned the Temple into a Temple of Zeus, sacrificing pigs, which were unclean to the Jews, on the altar itself, and sprinkling broth of the pigs' flesh upon all the copies of the Law and all the adornments of the sanctuary. Then he issued an order that once a month there was to be a public sacrifice to Zeus, and that the Jews were to

show that they had deserted the keeping of their law by partaking of the pigs' flesh, under pain of death.

It was now that the real "grit" of the Jewish nation showed itself. The Book of Maccabees tells us that "Many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing; wherefore they chose to die, that they might not be defiled with meats, and that they might not profane the holy covenant; so then they died". Women who circumcised their children were thrown from the city wall. Eleazar, an old scribe ninety years old, was tortured to death. Many families fled to the mountains and took refuge in the limestone caves, where their enemies, finding that they would not fight on the Sabbath, massacred them unresisting. At last the standard of revolt was raised by an old man named Mattathias, who had five gallant sons, one of whom, Judas, had gained the name of the Hammer, or Maccabæus. Judas began his career as a guerrilla chief, but gradually attracted larger and larger numbers to his army, until he was at the head of a force large enough to meet and conquer the troops of Antiochus. After winning three great victories he re-took Jerusalem, and cleansed and re-dedicated the Temple on Dec. 25, 165 B.C.

In the following year Antiochus died, but the war continued, and now Judas appealed for help to Rome. We are told that he had heard of the Romans how "whomsoever they will to succour and make kings, these do they make kings; and whomsoever they will they depose; and they are exalted exceedingly; and for all this none of them did ever put on a diadem, neither did they clothe themselves with purple to be magnified thereby; and how they had made for themselves a senate-house, and how they commit their government to one man year by year, that he should rule over them and be lord over all that country, and all are obedient to that

one, and there is neither envy nor emulation among them". Though our knowledge of Roman history hardly bears out the report which Judas had heard, we can see how marvellous it must have seemed to Eastern notions, where the subjects had no choice but to submit to the arbitrary will of a king, that there should be in existence a great and prosperous nation ruled not by the will of a king, but by the generally recognized authority of law.

In 161 Judas was killed in battle, but the Romans accepted his invitation to interfere between Judæa and Syria. The war was carried on by his brothers, and at last, in 129 B.C., Judæa was declared free of the kingdom of Syria, and became an independent nation under the protection of Rome, with her own kings of the Maccabæan family.

Illustrative readings—

1 Maccabees, ii, 1-38.

2 Maccabees, vi, 18, vii, 40.

1 Maccabees, vi, 28-46.

CHAPTER XXVIII

THE JEWISH KINGDOM

(B.C. 129-6 A.D.)

AFTER Judas Maccabæus was killed in 161, two of his brothers, Jonathan and Simon, succeeded him, and finally Simon's son, John Hyrcanus, became king in 135. John Hyrcanus added to the little province of Palestine, Samaria and Edom, and compelled the Edomites to become Jews by submitting to circumcision. His successor, Aristobulus, conquered Galilee, and pursued the same course with the Galilæans; but the Jews of Jerusalem

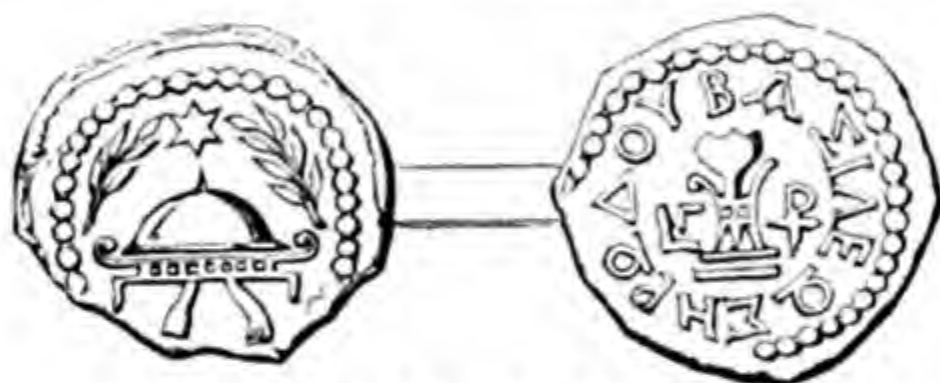
looked down on both Galilæans and Edomites as not of pure Jewish descent. The kingdom of Aristobulus was actually larger than that of David.

But by this time the Jews had ranged themselves into two religious parties, the Pharisees and the Sadducees, the latter of whom were those who supported the Maccabæan dynasty, which had become much less religious and more worldly as it went on, while the Pharisees, though fierce and bloodthirsty, were those who cared most about religion and the keeping of the Law. Civil wars broke out, and one of the Maccabee kings, Jannæus, had 800 Pharisees crucified outside Jerusalem, while he feasted with his wives where he could gloat on their sufferings. At last, when the country was weary of civil war, and of the sight of two rival sons of Jannæus fighting each other, some of the Jews sent to Rome to request the Roman authorities to interfere. Now, just as the Greeks in Alexander's time had considered it their mission to spread Greek civilization through the East, so the Romans held it to be their mission to see that law and order reigned in all countries with which they had anything to do, and Judæa was under their protection. Pompey came with an army in answer to the invitation of the Jews, in 65 B.C.

The two rival kings were named Aristobulus and Hyrcanus, the latter of whom was also the high priest, and was under the influence of an Edomite adventurer named Antipater. When Pompey came to Jerusalem, Hyrcanus and Antipater were ready to admit him, but Aristobulus and the priests held out on the Temple hill. Pompey besieged the Temple and took it. The priests were cut down at their posts as they were performing the Temple service. Pompey entered the sanctuary, and it is said was much amazed to find it perfectly empty; he had expected to see some hidden image. He made

an end of the independence of Judæa; he allowed Hyrcanus to remain high priest, but gave the civil governorship of the country to Antipater.

After various revolts and wars, Herod the son of Antipater was given the title of King of Judæa by the Romans in 37 B.C.; but the Romans kept a firm hand over him, and the people of Judæa hated him. He had married the granddaughter of Hyrcanus, the Princess Mariamne, who looked down upon him and his family as low-born upstarts, and since he had murdered her grandfather, her mother, and her young brother, perhaps it



Coin of Herod the Great

was not surprising that she refused to respond to his violent affection for herself. Herod's sister Salome, who hated Mariamne, persuaded her brother that his queen was conspiring against his life, and he put her to death, and then became almost insane from remorse. This was in the year 28 B.C.

Herod died in the year 4 B.C., and was succeeded by his son Archelaus, who, however, proved incompetent for his post, and in 6 A.D. was removed by the Romans. After this Judæa and Samaria were made into a Roman province under a Procurator, who was himself subject to the Proconsul of Syria; Galilee and Peræa were given to Herod Antipas—one of Herod's sons—with the title of Tetrarch, and Ituræa to his brother Philip, the worthiest of the Herods.

But though the people of Judæa found by sad experience that any attempt at rebellion against Roman rule was punished harshly and cruelly, they were by no means reconciled to the loss of their independence. After their sixty years of freedom, they felt it bitter beyond bearing to be under the not unjust, but very heavy yoke of pagan Rome. And the hope which lay at the bottom of their hearts was that even now, by some interposition of the God whom they served, the "kingdom" might be restored to Israel. This was the condition of things described in the Gospels, when the Christian Era begins.

A slight illustration of the yearning of the Jews for their lost independence under the Maccabee kings may be found in the fact that if we take away a few such historical names as Joshua, Joseph, and Jacob (James), and one or two Greek names like Philip and Andrew, every Jewish man named in the New Testament is called by one of the names of the Maccabee heroes — Judas, John, Simon, Eleazar (Lazarus), Mattathias, &c., and almost all the women are named Mary after the murdered queen, Mariamne.

Illustrative reading: Josephus, *Antiquities*, Book XV, ch. vi, 5; vii.

CHAPTER XXIX

ROME; WARS WITH PYRRHUS AND CARTHAGE

(From 300 to 146 B.C.)

DURING the years 300–270 B.C. Rome was gradually increasing her grasp of the Italian peninsula. The Gauls had weakened Etruria so that it was easy for Rome to master its cities; then came a long, fierce war with the Samnites to the south of Latium, in the course of which

the Romans suffered a bad defeat in a narrow gorge of the Apennines called the Caudine Forks. But finally the Romans defeated the Samnites, and became masters of the whole peninsula of Italy north of "Great Greece"—the Greek colonies, where the people still considered themselves Greek and looked to Greece for support. The chief Greek cities on the mainland were Tarentum, Beneventum, and Rhegium. When these Greek colonies began to feel that Rome was dangerous to their liberty, they sent to Greece, and a cousin of Alexander the Great, Pyrrhus king of Epirus, fitted out an expedition to come to their help. With his soldiers he brought twenty war elephants, beasts which had never before been seen in Italy.

"The Greek shall come against thee
The conqueror of the East;
Before him stalks to battle
The huge earth-shaking beast;
The beast whereon the castle
And all his guards doth stand,
The beast that hath between his eyes
A serpent for a hand."

The first battle of the war was won by Pyrrhus, for the elephants alarmed the Roman horses so that they took to flight; and when he proposed to treat with the Romans, they sent ambassadors to him, one of whom was a man named Fabricius, known to be poor, but absolutely incorruptible by bribes or promises. Pyrrhus offered him a fortune if he would take service with him, but Fabricius replied, "I value my poverty more than riches." Then Pyrrhus endeavoured to terrify him by drawing back the curtain of the tent and showing him an enormous elephant, which was made to flourish its trunk and trumpet, and Fabricius only smiled. Then the king tried to argue with him, and sent for a learned

Greek to explain to him the philosophy of Epicurus, who taught that pleasure was the end of man's existence. "O Hercules!" said Fabricius, "keep Pyrrhus and the Tarentines in this mind while the war lasts!" Eventually Pyrrhus was defeated at Beneventum by the consul Dentatus, who made his soldiers wave lighted torches before the eyes of the elephants, and terrified them so that they trod down the men of their own army. The elephants were taken captive and marched in the procession of the triumph of Dentatus. Pyrrhus went back to Greece, and the Greek colonies, in 270 B.C., became subject to Rome.

And now Rome had to face an enemy outside Italy—the great empire of Carthage, which owned all the Mediterranean coast along the north of Africa, the southern half of Spain, and a large part of the island of Sicily. The rest of Sicily belonged to the Greeks.

Carthage was a colony of the Canaanites of Phœnicia, and in it we find the last and perhaps the greatest empire of the Semitic nations of Western Asia. Its Canaanite name was Kiriath-Hadeshath, which the Romans turned into Carthage (compare the names of Canaanite towns in the Bible, Kiriath-Arba, Kiriath-Jearim, &c.), and which meant either "New City" or "City of Refuge". The story that was told of its foundation was this.

The king of Tyre had two children, Pygmalion and Elissa, whom the Romans called Dido. Dido married a wealthy prince-priest, whom Pygmalion slew to get possession of his riches. Then Dido took her possessions and sailed away, leading a colony who landed at Carthage. They bought a piece of land from the Moors on which to build the city, and there Dido reigned over them. And the king of the Moors sought her in marriage, and her subjects wished her to wed him, and she would not, for love of her dead husband. Then they

said to her, "Is it not the duty of a woman to sacrifice her own desires if she may teach gentle ways to a barbarous people?" and Dido, not knowing of what they spoke, said, "It is." "Then," said they "go to your husband!" and she said, "I will go." But building a great pyre for sacrifices for the dead, she mounted it, sword in hand, and saying, "See, I go to my husband," she drove the sword into her own heart and died.

This story is the foundation on which Virgil wove the tale of Æneas's desertion of Dido in order that he might pursue his destiny and become the forefather of the founders of Rome. Virgil in his poem made her slay herself for despair at his departure. But in the original tale Dido died out of faithfulness to her dead husband.

Carthage gradually spread its rule all over the north coast of Africa from the boundaries of Egypt to the Atlantic, and began to dispute with Greece for the possession of the islands of the Mediterranean. The Phœnicians who traded with Cornwall* for tin may probably have been from Carthage, and the Cornish surname *Honeyball* is said to be a corruption of *Hannibal*. The Carthaginians had all the characteristics of the Northern Canaanites of Phœnicia—they had great commercial ability, they used the cruel customs of the Semitic nations of Western Asia (the punishment of crucifixion is said to have been of their invention), and when their generals were unsuccessful in war, they were banished or put to death. Like the Canaanites of their mother country, they offered human sacrifices to appease their gods. They had not the conscientious sense of the Romans as to holding by the treaties they had made, and the Romans spoke of untrustworthiness in this matter as "Punic faith". Their one interest, during peace, was to make money, and they produced neither art nor litera-

ture, though they traded in books for those who cared for them.

When Pyrrhus returned to Greece he said, "How fair a battlefield I am leaving to Rome and Carthage!" and within ten years the struggle began. The question was whether Sicily, with its Greek inhabitants, should be subject to Rome or Carthage. Carthage had a fleet, and Rome had none; but the Romans at once set to work to make one, and invented a kind of movable drawbridge which could be turned round the mast of its own ship, and could be thrown and fixed upon the enemy's ship so that the Roman soldiers could rush out and attack.

After battles had been fought and won with varying success, the Romans appeared before Carthage; but their acting general, Regulus, insisted upon such hard terms that the Carthaginians determined to resist and hold out to the end. A Spartan named Xanthippus was in command of some of the Carthaginian mercenaries, and he defeated the Romans (255 B.C.) and took Regulus prisoner. The Romans went on for four years more fighting the Carthaginians in Sicily, and were so successful that the Carthaginians sent to Rome to sue for peace. With their envoys they sent the captive Regulus, putting him under oath to return to captivity if peace were not made.

The Carthaginian envoys proposed their terms of peace; then Regulus spoke, and called on the senate to refuse them, as against the interests of Rome. He spoke against a peace, or even an exchange of prisoners, which would have set him free; and declined at the same time to hear any entreaties to break his word and remain in Rome. He carried his point, no peace was made, and he returned with the envoys to Carthage, where he was put to a cruel death, which he had known would be his fate if the envoys were unsuccessful. The Romans could only

retaliate by torturing to death in return two noble Carthaginian prisoners.

After various defeats and victories on either side, the Carthaginians at last consented to evacuate Sicily, and the First Punic War ended in Roman success, B.C. 241.

In 219 the Second Punic War began; as the quarrel which brought about the first began in Sicily, so the second quarrel began in Spain. This war is connected



with the names of two great generals; on the Carthaginian side, Hannibal, one of the greatest military geniuses of history, who as a boy of nine had been taken by his father into the temple to vow on the altar eternal hostility to Rome; on the Roman side Scipio, afterwards called Africanus, who was less remarkable as a general than Hannibal, but who was also a great statesman.

Hannibal, at the age of twenty, was given the command of the Carthaginian army, and after fighting Rome

in Spain, he resolved to attack Italy. He determined to march his troops by land over the Alps into North Italy, then called Cisalpine Gaul, where he believed that the Gauls would side with him against the Romans. He brought his soldiers over one of the great passes of Switzerland, either south or north of Mont Blanc, into the North Italian plain, intending to make his way thence into the Italian peninsula. The Romans sent an army to meet him under Scipio, the father of Scipio



Hannibal. From a bust in the Museum at Naples

Africanus, which was twice defeated by Hannibal, at the River Ticino near Pavia, and at the River Trebia near Piacenza. The Romans had to fall back to Etruria, where they again experienced a bad defeat on the borders of the Lake Trasimene. Hannibal passed southward to Apulia, leaving Rome on one side; his policy was to isolate Rome before attacking the city. The defence of Rome was put

into the hands of Fabius, who was wise enough to see that it was better to avoid any pitched battle with Hannibal's victorious troops, and to act only on the defensive. This kind of action is still called a Fabian policy. At last, in 216, Fabius laid down his office, and two consuls, Varro and Æmilius Paullus, led the Roman troops. The result was another bad defeat of the Romans at Cannæ in Apulia. Æmilius killed himself in despair; Varro reorganized his defeated army, and brought it back to Rome in good order, and the senate and people offered him public thanks because "he had not despaired of the republic".

This shows the spirit of the Romans, which enabled them to hold on the war during the next fourteen years, though they were threatened not only by the Carthaginians, but by the Macedonians under their king Philip, and by various revolts in Italy itself. Carthage, however, had troubles also: she was hated by the native tribes she ruled, and when Scipio Africanus, in 204, landed in Africa, the Numidians took the Roman part. The Carthaginians recalled Hannibal to defend Carthage, but they did not give him full power over the army, and Scipio defeated the Carthaginian army at Zama, 202 B.C. Carthage had to make a disastrous peace, in which she lost all her territory outside Africa, and some within its borders, and had to pay Rome an enormous war indemnity. So ended the Second Punic War, in 201.

Illustrative reading on Regulus: Horace, *Odes*, iii. 5.

CHAPTER XXX

THE SPREAD OF ROMAN POWER

WITH the Second Punic War, which came to an end in 201 B.C., ended the noblest and best part of the history of the City of Rome. Up to this time we find that the Romans were for the most part small farmers who tilled their land in time of peace, and went out to battle to defend their homes and families in time of war; and when they conquered the neighbouring nations, they did not treat them cruelly, but allowed them to live like Romans under Roman rule. But the Punic Wars changed all this. When the long war with Hannibal was over, there were so many soldiers who could only fight, and had no little farms to till, that there was no

employment for them except soldiering, and as Rome had many enemies, she still needed an army accustomed to fighting. But whereas hitherto she had fought chiefly for self-defence, now that she had an army she began to fight for conquest, and she no longer treated the conquered countries as on an equality with Rome. Then, besides this, there were so many slaves in Rome, taken in war, that the poor freemen could scarcely find any work, since it was cheaper for the masters of slaves to set their own slaves to work than to employ freemen, and there began to be great distress among the poor, side by side with great luxury among the rich.

Five years after the Second Punic War was ended the Romans began a war with Greece. Since Alexander's time all Greece had been ruled by the kings of Macedon, but the cities of Achaia in the Peloponnesus had made a league against Macedon which is spoken of as the Achaian League, and when the Romans had conquered Macedon, the Achaian League did what they could to fight against Rome for the independence of Greece. The Romans were too strong for them, and in 145 took and plundered Corinth. After this Greece was made into a Roman province under the name of Achaia, by which we find it mentioned in the New Testament.

Four years before the final conquest of Greece the Third Punic War broke out between Rome and Carthage, in 149 B.C. It only lasted for three years, for Carthage had never recovered from the effects of the Second Punic War, sixty years before, and was not in a condition to withstand Rome. The Romans ordered the people of Carthage to destroy their own city and go to build another far away from the sea. The people of Carthage said they would rather die. Men, women, and children worked at the fortifications, and when there were no ropes for the machines the women cut off their long hair

to twist into coils. They even sacrificed their children, hoping to obtain the favour of their gods, so that they might conquer the Romans. They had hardly any food, but managed to hold out for a whole year, fighting the Romans inch by inch as they advanced into the city, till at last the Romans had possession of the whole town. The city was destroyed, and the inhabitants sold as slaves; and so ended the great Carthaginian Empire, 146 B.C. Almost all the Mediterranean shores, with the exception of Syria, were now in the hands of Rome, and gradually the remaining territories fell into her power also.

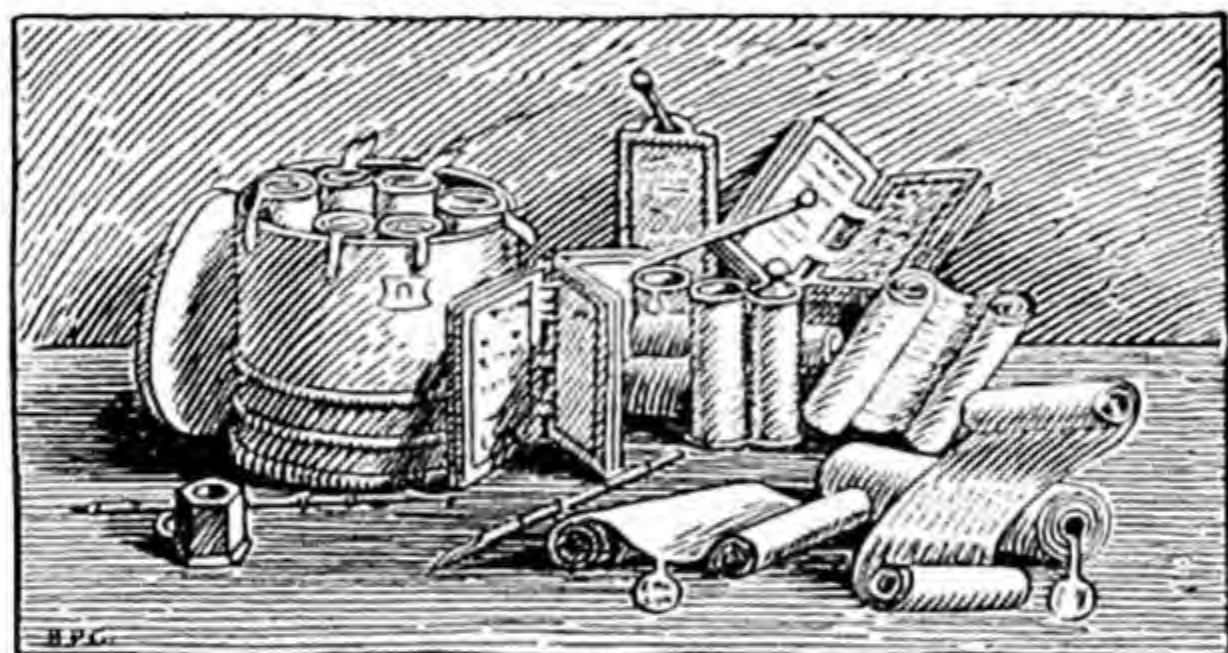
The two great generals, Hannibal and Scipio Africanus, died in the same year, 183 B.C. Both of them suffered from their enemies at home. Hannibal had to escape from Carthage to the court of Antiochus, king of Syria, and thence to the king of Bithynia, from whom the Romans demanded his surrender. Hannibal, weary of escaping from one refuge to another, took poison and died. Scipio was accused by one of the tribunes of having taken bribes from Antiochus, to whom he had been sent as ambassador. He came when summoned to take his trial, but instead of pleading his innocence, said, "This is the anniversary of Zama; let us go to the Capitol and pray the gods to grant Rome other citizens like me!" He was followed to the Capitol by the crowds who had come to hear him tried, and when the service was over, he left Rome for his country house and never returned. His enemies wished to go on with the trial; but a tribune named Gracchus persuaded them to drop the affair, and Scipio gave him his daughter Cornelia in marriage. Scipio died two years later.

The two chief Romans, during a great part of the second century B.C., were Scipio Æmilianus and Cato the Censor. Scipio, who was descended from the general who had been conquered at Cannæ, had been

adopted when a child into the great family of the Scipios, no less than twenty-two of whom are mentioned in Roman history, the greatest being Scipio Africanus, who conquered Hannibal at Zama. Scipio Æmilianus was a patrician who desired to encourage the Greek art and literature which after the conquest of Greece was becoming known to the Romans; Cato was upon the side of the plebeians, and was anxious to keep foreign literature and art and all manner of foreign luxuries out of Rome. The Romans were not literary or artistic in their tastes, though they had had a few poets who wrote in Latin, one of whom was the Carthaginian slave Terence, whose plays are still acted by the boys of Westminster School. The art and poetry of Greece were so much superior to their own that they could not help perceiving it, and for some time no one cared to write Latin poems, much to Cato's displeasure. It was greatly owing to Cato that the Third Punic War broke out, for in his public speeches he always preached that Rome would never be safe while Carthage existed. *Delenda est Carthago* ("Carthage must be destroyed") was his constant cry. He was a somewhat stern and cruel old Roman, who, though he championed the cause of the people against the nobles, was by no means kind to his slaves, whom he sold like worn-out horses, when they were past work.

With Greek learning there came into Rome also Greek philosophers. At this time the two chief schools were not, as we might have expected, those of Plato and Aristotle, but those of Epicurus and Zeno—the founders of the Epicurean and Stoic schools of philosophy, the members of which St. Paul afterwards met at Athens. Epicurus taught that pleasure was the chief end of life, and though he himself held that pleasure could

only be reached by good conduct, those who followed him too often sought what they called pleasure only in eating and drinking and luxury of every kind. The Stoic philosophy was of a nobler kind, and those who followed it tried to be independent of luxuries, and to control their own impulses so as always to be masters of themselves. Most of the best Romans of



A Roman Library, showing : (1) volumes, consisting of papyrus-rolls, with tags bearing the titles; (2) tablets or slips of wood, coated with wax for writing on with the stylus; (3) inkstands and pens made from reeds.

the later Republic and the Empire which followed it were Stoics.

After the Third Punic War was over a great struggle took place in Rome for the redress of grievances among the poor, many of whom had no land to till for themselves and no means of livelihood. The leaders were two youths of noble birth, grandsons of Scipio Africanus, and sons of that Gracchus who had defended him. Their mother, who had been early left a widow, whose name, like that of the daughters of all the Scipio family, was Cornelia, had brought them up with great care, and when the Roman ladies called

on her and asked to see her jewels; she brought forward her two boys and said, "Behold my jewels!"

When her sons, Tiberius and Gaius Gracchus, grew up, they determined to do what they could to improve the state of things at Rome. In 133 B.C. Tiberius Gracchus stood for the office of Tribune, and when in office he proposed and carried what was called an Agrarian Law, the object of which was to divide the public land of Rome, which had been usurped by the rich, among the poor, to whom he considered that it belonged, and to give land for "colonies" on which others might settle.

The Senate was exceedingly angry, but the law was passed, and when Tiberius stood a second time for the Tribuneship, the Senators rushed down armed into the Forum, and there was a conflict in which Tiberius was killed. His brother Gaius followed in his steps: he also got himself chosen Tribune in the year 123. His aims were noble and unselfish, and he honestly desired justice for those whom he thought unjustly treated, both within and without Rome; but he also greatly desired vengeance on those who had killed his brother, and his enemies in the Senate were too strong for him. In 121 there were again disturbances in Rome, Gracchus and his party fortified a temple on the Aventine Hill, which was taken, and Gracchus was found dead in a grove beyond the river. The Senate built a new temple and inscribed on it the words, "The Temple of Concord", but someone else filled up the line by writing, "Workers of Discord make the Temple to Concord".

Cornelia, who had always said that she wished to be known as the mother of the Gracchi rather than as the daughter of Scipio Africanus, lived in her country house outside Rome for many years, and when she

died the friends of her sons put up a statue to her inscribed "Mother of the Gracchi".

Illustrative reading: On Epicureanism, read *Wisdom*, i-iii, 9.

CHAPTER XXXI

THE LAST DAYS OF THE REPUBLIC

FROM the death of Gaius Gracchus down to the establishment of the Roman Empire, B.C. 30, though Rome was strong enough to conquer her foreign enemies, her internal history was almost as troubled as that of France during the First French Revolution. The rich men and the nobles who formed the Senate had most of the power in their hands, and all the money and lands; the sons of the men who had made Rome what she was had been reduced to poverty in consequence of the slave system, by which captives taken in battle were sold to rich men, who found it cheaper to use them in cultivating their lands than to employ freemen,—and crowded into the slums of Rome, where they would have died of starvation but for grants of corn from the public funds. The best and happiest Romans were those who were in the army, where they showed what mettle they were made of whenever they had a leader they could trust. But the Gracchi, though they had died in the attempt to better the condition of the Roman crowds, had left followers who tried to act on the same principles; while the Senate were as determined as the Gracchi had found them to keep all their power, riches, and privileges without sharing them with others, and neither the Senate nor the people shrank from bloodshed of the opposite party if they thought they could gain any advantage by it.

Outside Italy one of those great race movements was taking place which from time to time come to our notice in ancient history. The Teutonic races were moving from a north-westerly direction, driving the Keltic races before them; it is possible that the attack on Rome by the Gauls under Brennus shows that this drive of the Kelts by the Teutons had already begun to disturb Mid Europe in 390 B.C. But the first time the Romans actually came in contact with them was when the nation whom they called the Cimbri crossed the Rhine. The name of Cimbri has been thought to indicate a Keltic race, like the Cymry of Wales, but everything else we know about them points to their being Teutons. They travelled in covered wagons with their families. They were very tall and strong with coats of mail and huge iron swords, and the women were as strong and brave as the men. Possibly their real name was Kæmper or Champions. The south-east of what we now call France, which the Romans called Gaul, was by this time a province of Rome, and the Romans commanded the Cimbri not to advance southward. But the Cimbri marched on, followed by other tribes from Switzerland and South Germany, made their way into Spain, and defeated the Romans on the Garonne in 107 B.C. Rome seemed in danger not only of losing its western provinces, but of another invasion like that of Brennus. The Cimbri had been followed by other German tribes, the most powerful of whom were the Teutons. The best general in Rome, Marius, a man who had risen from the ranks and had distinguished himself in putting an end to a rebellion in Africa, was now sent against them, and destroyed them at the battle of Aix in Provence, 102 B.C.

Marius returned in triumph to Rome, and heading his own party, that of the people, began a struggle

against the Senate. In 90-88 B.C. came what was called the Social War, when the cities of Italy outside Rome fought for their right to share in the privileges of Rome. In this war a patrician named Sulla arose to eminence. He was a great general, and subdued a dangerous revolt in Asia Minor by Mithridates king of Pontus, who had tried to throw off the authority of the Roman protectorate between 88 and 84. When he returned to Rome he headed the patrician party and became Dictator, dying in 78 B.C. When he was in office in Rome the leaders of the popular party were massacred; when Marius was in office the leaders of the patrician party were sought out and executed. In 88 Marius was imprisoned and condemned to death, but escaped to Carthage, where he was found sitting among the ruins by the messenger sent by the Roman governor, who warned him to leave the place at once. "Tell him," he said, "that you have seen Gaius Marius sitting among the ruins of Carthage." He returned to Rome, and died in 86 B.C., eight years before Sulla. Of the two Marius was the greater soldier and Sulla the greater politician; but their rivalry produced more misery to Rome than Rome had ever felt before.



Marius

The next great Roman whose name is to be remembered was Pompeius, usually in English called Pompey. In better times he would probably have been a good man, for he had a fine nature; but the general wickedness of the last years of the Republic was such that no public character can be said to deserve the praise of absolute sincerity and uprightness in all the relations of life. He

came into general notice by his action in ridding the Mediterranean of pirates, who infested all the seas, put a stop to commerce, and almost reduced Rome itself to starvation by stopping its supplies of corn. He finally conquered the irrepressible Mithridates, and it was his doing that the Roman power became so firmly estab-



Cicero. From a bust at Madrid

lished in the east of the Mediterranean. Rome did not rule all these countries directly, but much as we rule India, partly through British governors and partly through native kings, whose rule we insist on seeing is fairly just and according to law. And in spite of the wickedness which prevailed among the noble and wealthy citizens of Rome, the Romans conscientiously believed that they were morally responsible for the proper government of their provinces.

This it was which caused Pompey to put an end to

the civil wars of the Maccabean kings, while at the same time he made Syria into a Roman province.

There were still, however, some Romans at Rome who believed in right and wrong, and who endeavoured to follow their consciences. While Pompey was in the East, two of these came to the fore—Marcus Tullius Cicero, and Marcus Portius Cato, the great-grandson of the Cato of the Third Punic War. Cicero is the most eloquent Latin writer whose work has been preserved

to us, and his eloquence made its mark in the prosecution of a conspiracy against the State headed by a man named Catilina. Neither of these men, however, was of a strong enough nature to reform the Romans among whom they lived, though doubtless they "delivered their own souls by their righteousness". The Romans found Cicero weak, and Cato priggish, and the political conduct of both was less blameless than their private lives.

In the year 73 an insurrection broke out among the slaves, not in Rome itself, but in the Italian peninsula. Spartacus was the name of a young Thracian, who, having been taken prisoner by the Romans, was sold to a trainer of gladiators. He persuaded his fellow-slaves to escape, and about seventy of them took refuge in the crater of Vesuvius, which had not been active for centuries, and was overgrown with vegetation. There they were joined by runaway slaves from various parts of Italy, till Spartacus had an army at his disposal; and for two years he defeated every Roman force sent against him, and became a name of terror to the farmers of Italy from the Alps to Tarentum. At last the prætor Crassus was sent against him, and he was defeated and slain in 71. Although the Roman slaves were as white as their masters, and frequently much better educated, they were considered to have no human rights, and as a warning to others not to rebel, six thousand of the captive slaves who had served under Spartacus were impaled or crucified along the highroads of Italy. The insurrection of Spartacus was known as the Servile War.

CHAPTER XXXII

JULIUS CÆSAR

WHEN Pompey returned to Rome in 63, after pacifying the East, he found that two other great Romans were sharing with him the interest of the Roman people; one was Crassus, who had just put down the insurrection of Spartacus, and the other was the most remarkable Roman of all Roman history, Caius Julius Cæsar.



Sulla. From a bust in the Vatican

Cæsar was born 100 B.C. He was a patrician by birth, but his aunt had married Marius, and he was thus connected with the people's party. He married the daughter of a prominent citizen of the party of Marius, and Sulla, when the patrician party was in power, commanded him to divorce her. Cæsar refused, and had to escape from Rome; he took refuge in the army in Asia, where he distinguished himself.

When Sulla died he returned to Rome, and though only twenty-two, gained fame as an orator in prosecuting a dishonest governor of Macedonia. But he was not satisfied with his own performance, and resolved to put himself to school to a teacher of oratory at Rhodes. When he returned to Rome he did everything he could to make himself popular among the people, and was given the office of Pontifex Maximus in 63 B.C. Two years later he went to Spain, where he proved himself a great general, and when he returned he agreed with Pompey

and Crassus to form a kind of board of three, called a Triumvirate, to govern the Roman Empire, which it was impossible that the greedy and selfish Senate should do properly. This was in 60 B.C. Crassus was to represent the rich Romans of Rome, while Pompey was to govern the east and Cæsar the west for five years.

Spain was at this time an orderly Roman province, and Cæsar's most important work in the west lay in Gaul. The south-east of Gaul had for some time been a Roman province, and its name, *Provincia*, has gone on to the present day under the form of *Provence*. But the rest of Gaul was peopled by independent Keltic tribes, whom it would have been tolerably easy for Cæsar to bring into orderly submission with his Roman legions, had it not been that they were kept in a perpetual state of disturbance by the successive invasions of the German tribes from the other side of the Rhine. Sometimes we find Cæsar fighting against the Germans, sometimes against the Gauls; man to man the Gauls and Germans were equal to the Romans, and much greater in number, and it was only Cæsar's magnificent generalship, and the devotion he inspired in his soldiers, which brought him out at the end successful, though not without many defeats.

It was in the year 54 that he determined to cross the Channel to explore Britain, whose inhabitants were of the same race as the Gauls. He seems to have thought that the Britons might possibly reinforce the Gauls who were discontented with the yoke of Rome, unless they were made to understand that the arm of Rome was long enough to reach them also. In July, 54, he sailed from Boulogne, and a favouring wind brought him over to Deal. The Britons took flight into the neighbouring forests, and Cæsar formed one of the square camps

which the Roman soldiers always made for their resting place, leaving the boats in which he had crossed at anchor. They proceeded to attack the Britons, and were putting them to flight, when Cæsar learnt that a gale had arisen and wrecked most of his transports, so that he could not return into Gaul if he wished. He returned to his camp, repaired what ships were capable of repair, and sent to Boulogne for others. Meanwhile the Britons had heard of his disaster and had gathered under Cassivelaun, a chief whose headquarters were at St. Albans, to attack the invaders. Cæsar defeated Cassivelaun and took St. Albans, drove back the men of Kent who attacked his camp, and finally returned to his ships with a great booty of captive Britons to be sold as slaves as soon as he reached Gaul. He imposed a tribute upon the Britons, but it was never paid, and he returned to Gaul feeling that he had accomplished what he desired in making Britain afraid of helping Gaul to rebel against Rome.

Cæsar had many enemies at Rome, and indeed at one time they had intrigued with his German enemies hoping to get him killed; but the work that he had done in his five years in Gaul was so important that the Roman Senate gave him five years more, and during this time he had to deal with a dangerous rebellion under Vercingetorix, a Gaulish chief in Auvergne. The numbers brought against Cæsar were far greater than those he had at his command, and only his able generalship and the devotion and faithfulness of his legions brought him out victorious.

He was not, however, allowed to remain till the end of his ten years. Matters had changed at Rome, Crassus had led an expedition against Parthia, and had been defeated and killed. Pompey had been got hold of by Cæsar's enemies in the Senate, and was

now an open foe. Accordingly Cæsar had to send away some of his legions, and was recalled, not in 48, as he ought to have been, but in March, 50. Cæsar offered to resign his command if Pompey would do the same, but Pompey had no intention of doing this, and in 49 the Senate declared that if Cæsar did not disband his army at a certain date he was to be declared an enemy of the State. Up to this time Cæsar had done nothing which could be said to be against the laws of Rome, but now he felt that the time had come to take things into his own hands, and with his faithful soldiers at his back he crossed the little river Rubicon, which separated his province from Roman territory, and set out on his march towards Rome. Since then any decisive step has often been named the "crossing of the Rubicon".

Though this step brought about civil war, the state of matters at Rome was so bad that we can hardly conceive that a man who cared for his country could have avoided taking the steps which Cæsar did. Pompey had become the tool of the Senate, a few rich and unscrupulous men who hoped to manage the whole Roman Empire for their private interests, and Cæsar was the only person who could, if successful, put an end to this state of things. Pompey took refuge in Greece, whither Cæsar and his soldiers followed him, and after varying success and defeat conquered him finally at the battle of Pharsalia in Thessaly in 48. Pompey fled to Egypt, where he was assassinated, and Cæsar, following him there, was presented with Pompey's head, over which he is said to have shed tears.

Cæsar's Egyptian stay is the least creditable part of his life, though since he was now a middle-aged man who had been fighting incessantly for the last ten years, it is perhaps no wonder if he desired a holiday.

Three years before, Ptolemy Auletes, king of Egypt, had died, leaving two children, Cleopatra and Ptolemy, to reign together as king and queen of Egypt. Cleopatra was very young, very beautiful, and very worthless. The guardians of her brother refused to allow her to reign, but when Cæsar arrived, the young queen fascinated him so entirely that he not only replaced her on the throne, but fell in love with her himself. Ptolemy brought an army against Cæsar, but was defeated and drowned, and Cæsar made Cleopatra queen of Egypt in conjunction with her younger brother, another Ptolemy. After this he put down a rebellion of the son of Mithridates in Asia Minor with such rapidity that he described it in the words, "I came, I saw, I conquered", and then defeated the rest of Pompey's friends, the remains of the party of the Senate in Africa.

In the year 46 B.C. he returned to Rome with the office of Dictator for life, the master of the whole empire, and surprised those who expected him to act like Marius or Sulla in proscribing his enemies and seizing their property, by his extreme gentleness and moderation. He forgave all those who had borne arms against him, and declared that he would make no difference between Pompey's men and Cæsar's men. He did his utmost to make the Romans such as they were in the early days of the Republic. He would no longer allow the free grants of corn on which the idle poor had lived without working, nor the luxury of the idle young patricians; he degraded all dishonest officials, whether in high or low position, and set his face against the easy divorces which had ruined the morals of Rome. He did not think that the fact that men might remind him that his own past was not blameless ought to prevent him from doing what he could to improve those

over whom he ruled. He made a rule that planters and farmers should not only employ slaves, but that they should have a certain proportion of free labourers to work for them. One of his reforms during the twenty months of his dictatorship was that of the calendar. The Romans had gone by the lunar months, making the year consist of 364 days, so that after some centuries the winter came in the autumn months and the summer in the spring months. Cæsar arranged that this should be set right, and that thenceforward the year should consist of 365 days with leap year every four years. The name of our seventh month was changed from Quinctilis to July, in honour of his name Julius.

But he had still many enemies, among them several whom he believed to be his friends. Cassius he knew to be his enemy, but Marcus Brutus, a young man whose mother, the sister of Cato, was an old friend of Cæsar's, he believed to be loyal and faithful, though he was one of the "Pompeians" who had fought against him at Pharsalia, and whose life Cæsar had then spared. Cæsar's enemies played upon Brutus, and persuaded him that it was his duty to emulate the Brutus who had led the people against the Tarquins in the old days of Rome and to kill a man who wished to make himself king. Some of Cæsar's friends wished him to accept the name of king instead of that of Dictator, and though Cæsar refused the offered crown, his enemies felt sure that if it was offered often enough he would accept it at last. In 44 B.C. one of the Augurs bade him "Beware of the Ides of March" (March 15). But March began, and nothing happened. Cæsar was going off shortly to lead an expedition against Parthia, and he had appointed Marcus Brutus governor of Macedonia. On March 14 he went to

supper with Lepidus, and the guests conversed upon the most desirable kind of death. Cæsar looked up from some papers he was signing and said, "A sudden one".

Next day, when Cæsar came into the Senate House, a stranger thrust a roll into his hand and asked him to read it. It was a list of the conspirators; but he thought it was a petition, and placed it among his other papers. Brutus and Cassius had determined that only Cæsar should fall, and that his two most important friends, Antony and Lepidus, should be spared; accordingly these two were detained in the background. Then the senators came forward to meet Cæsar as usual, the conspirators surrounded him, Cassius stabbed him in the throat, and another man in the breast. Some said that he died in silence; others that he looked in Brutus's face as Brutus struck him, and said, "Et tu, Brute!" as he sank to the ground pierced by twenty daggers.

So died the great Dictator.

Illustrative reading: *Julius Cæsar*, Act I.

PART V

TO THE CONVERSION OF CONSTANTINE

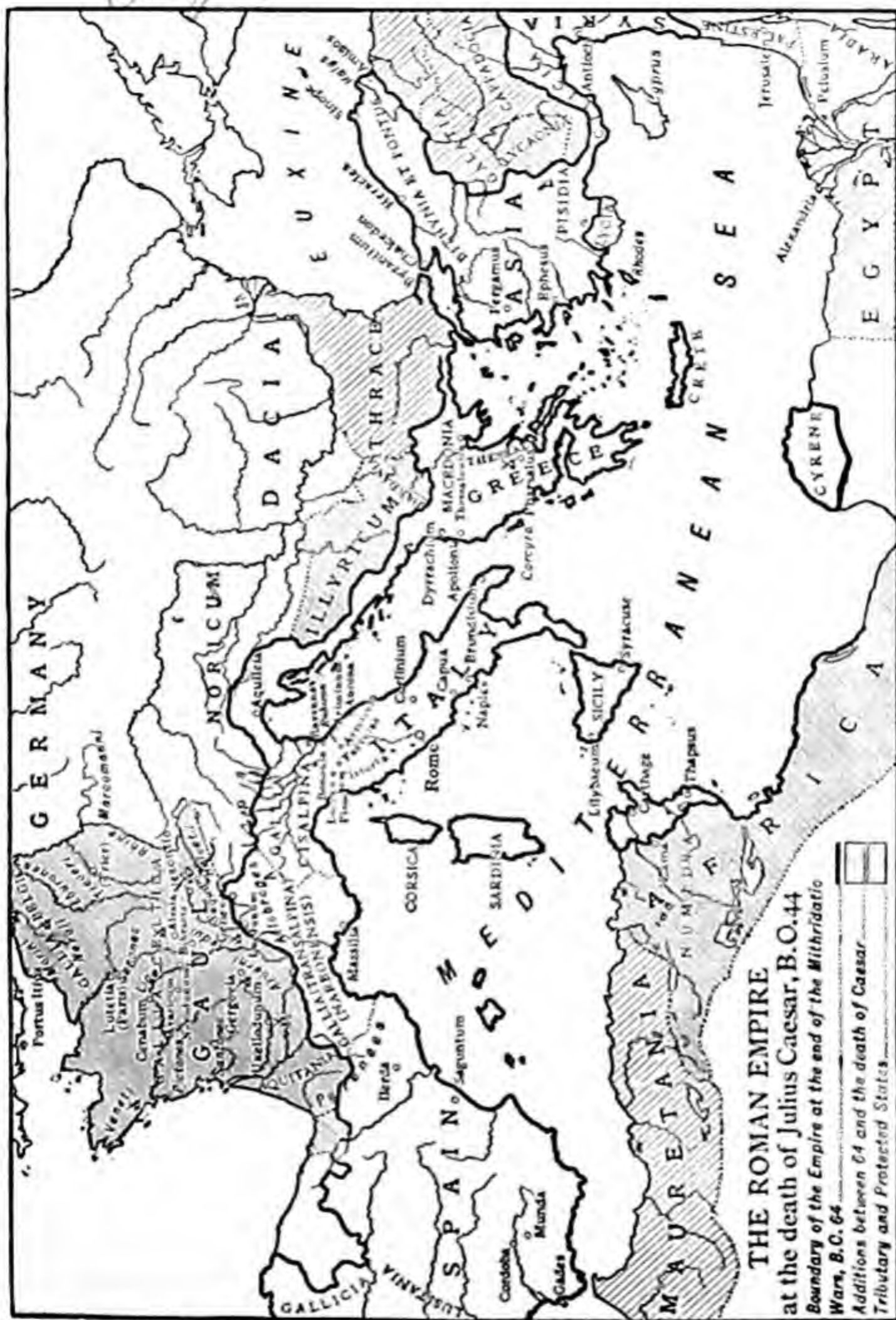
CHAPTER XXXIII

AUGUSTUS AND THE ROMAN EMPIRE

THE death of Julius Cæsar brought back the state of civil war from which he had for a short time delivered Rome. He had a young great-nephew named Octavius Cæsar, whom he had practically adopted and considered as his heir, and this young man, together with the Dictator's nephew Antony and his friend Lepidus on one side, and the party of Brutus and Cassius on the other side, fought furiously till it seemed as if the old bad days of Marius and Sulla had returned; for this new Triumvirate killed their enemies and annexed their property just as Marius and Sulla had done two generations before. Cato had killed himself before Cæsar's death, unwilling to survive his defeat in Africa; Cicero was now put to death by Antony's soldiers, as believed to have been privy to the murder of Cæsar, and in the next two years the party of Octavius and Antony got rid of most of their opponents. Brutus and Cassius were at the head of an army in Macedonia, and those who had loved Cæsar said that his murder had brought bad luck to his murderers; for in the battle of Philippi (42 B.C.) Cassius, who commanded half the army, killed

himself, fancying the day lost though Brutus's half was successful; while on the next day Brutus, finding himself beaten, retreated with his friends into a narrow valley, and there killed himself also. In spite of his treacherous murder of Cæsar, Brutus was in other respects a worthy man of the school of Cato, whose daughter he had married, and was looked upon in future times as a hero by those who disliked the Cæsars.

Octavius Cæsar and Antony then parted, Octavius going to Rome and Antony to take possession of the government of the East. Cleopatra, whom Cæsar had made Queen of Egypt, together with her younger brother Ptolemy, had put the lad to death, and had shown signs of trying to increase her power by ruling independently of Rome. Antony, who was at Tarsus, summoned her to appear before him on the charge of not supporting the Triumvirate against Brutus and Cassius, and Cleopatra, who knew that she could manage most of the men she came across, arrived in the most beautiful ship which had ever been seen. The oars were inlaid with silver, the sails were of purple, and Cleopatra herself, under a canopy of cloth of gold, reclined upon the deck robed as the goddess Venus, with children dressed as cupids fanning her, while musicians played soft music. Antony meant her to have come to him in his court, but everyone had deserted his court to see the spectacle, and when he invited her to supper, she begged him to sup with her instead. She made a complete conquest of Antony, who thought no more of his duty to Rome, or of anything except herself, and returned with her to Alexandria, where they both revelled in all the luxuries Cleopatra could invent. One story ran that they wagered with one another as to which could provide



the costliest banquet, when Cleopatra drew off one of her ear-rings made of an enormous pearl, dissolved it in vinegar, and drank it down, saying, "Now I have spent a million on one draught." Another was that as Anthony was not certain when he might require his dinner, eight wild boars were found in his kitchen in different stages of roasting, so that one or other might be ready whenever he called for it. It was no wonder that when he made an expedition against Parthia, he returned unsuccessful. Such a life was not one to make a successful soldier.

Anthony's wife, Fulvia, had been stirring up strife in what she considered her husband's interests against Octavius Cæsar; but in 40 B.C. she died, Anthony went to Rome, and was reconciled to Octavius, marrying his sister Octavia. Perhaps he intended at the time to return to the life of an ordinary Roman citizen in high authority, but Cleopatra had too strong a hold over him. He went back to her in Egypt, and thence he sent a divorce to Octavia, saying that Cleopatra was his wife. Octavius, deeply insulted, fitted out a fleet to sail against Antony, Antony and Cleopatra sailed with their fleet to meet it, and there was a naval battle between the two commanders at Actium, off the west coast of Greece. Cleopatra, who was in command of some of the ships, was seized with panic and sailed away in the midst of the battle, and Antony was mad enough to follow her. They sailed back to Alexandria, leaving Octavius conqueror.

Octavius pursued them to Alexandria, and there Cleopatra allowed the fleet and city to fall into his hands without a blow, apparently thinking that if she could only see Octavius, she could manage him as she had done the other great Romans who had had to deal with her. Then, again seized with panic, she fled into a mausoleum

she had had built, for her tomb with two women only, spreading a report that she was dead. Antony believed this report, and tried to kill himself, but only gave himself a mortal wound. Then he heard that she was alive and had sent for him. He was carried to her mausoleum; she would not open the door, but had his bed drawn up with cords to her window, and he was brought in, and died in her embrace.

Still Cleopatra hoped to be able to manage Octavius. The one thing she dreaded beyond all others was to be taken to Rome and to be made to walk in a triumphal procession as Octavius's captive, and when she had seen Octavius and tried her charms upon him in vain she determined to foil this scheme by taking her own life. Octavius suspected her intention, and tried to prevent any means of self-destruction from reaching her in her captivity; but a basket of figs was one day allowed to pass her guards, and soon afterwards Octavius received a letter from her in which she begged him to spare her children, and to bury her body with Antony's. He went at once to her apartments, and found her lying dead on her couch from the bite of a small deadly serpent called an asp, which she had had brought to her in the basket of figs. One of her maidens was dead at her feet, the other was settling the crown on her mistress's brow, when Octavius came in. "Was this well done?" he said. "It was," she answered, "and worthy of so great a queen;" and with the words she, too, sank down and died.

Octavius returned to Rome, where he held a magnificent triumph, in which was carried an image of Cleopatra dead on her couch. With the death of Antony his last enemy was destroyed, and the long civil war at an end. There was no one left to struggle against him, and he was in a more secure position as master of the

Roman empire than Julius had ever been. In 29 B.C. the temple of Janus, which was always open in time of war, was closed for the first time for two hundred years, for the Roman empire was at peace. What remained to be done now was to find out how the great empire was to be peacefully ruled, so that all might have their rights,

that farmers who sowed their fields might be sure of reaping them, that merchants might buy and sell secure that their profits would not be taken from them, that the laws might be obeyed and respected, and the authority of Rome upheld throughout its vast territory. And with all this, the fate of Julius Cæsar had showed that the state must not have a king at its head; it must have someone with the powers of a king but not the name, someone, too, who could not pass on his kingdom to



Augustus. From the statue in the Vatican

his son, but whose successor, like himself, would have to be chosen by the Roman people.

Octavius found a way to do this. He united all the offices of the state in his hands, so that he had the powers of a king, but he only called himself Imperator, the name which had always been given to a successful general. He took the surname of Augustus, and as the month of July had taken its name from his uncle, the

month of August took its name from him. He professed only to hold his authority from the Senate and people of Rome, but he curtailed their powers so that they would not have been able to turn him out had they wished. But no one wished to turn him out. All the empire was thankful to have a strong man capable of keeping peace and order after a century of bloody wars, and for more than forty years Augustus Cæsar ruled the great empire in peace and honour, its first Emperor. He reigned as Emperor from 27 B.C. to 14 A.D., and, as these dates show, his reign is contemporary with the beginning of the Christian Era.

Most of the greatest Latin writers belong to his reign. Cicero, indeed, was murdered in 43 B.C.; but to the reign of Augustus belong the poets Virgil, Horace, and Ovid. Virgil's great poem, the *Æneid*, was written to describe the wanderings of Æneas, the supposed ancestor of Romulus, and his divine call to be the "first father" of what was thereafter to be Rome; and according to his view, the Julian family from whom the Cæsars descended traced their descent to Iulus, the son of Æneas.

The term "Augustan Age", applied to a period when many great writers are living as contemporaries, arose in the remembrance of the great Latin writers who lived in the reign of Augustus.

Illustrative reading—

Julius Cæsar, Act V.

Antony and Cleopatra, Act V.

CHAPTER XXXIV

THE CHRISTIAN ERA

As a matter of chronology, the Christian Era simply means the time when our dates change from "Before Christ" to "Anno Domini", and begin to be counted upward instead of downward. But as a matter of history it means much more than this, for the ideas which our Lord Jesus Christ brought into the world, and which began to work in it from that time onwards, were, as He said, like leaven working in dough, so that in time men began to think and feel quite differently from what had been thought or felt in Egypt, Greece, or Rome. As a matter of religion, of course, it means far more still, since all Christians feel that He is the Revealer of God to man, and the foundation of their hopes both for this world and the other; but we cannot here enter upon the religious side of the subject, and must confine ourselves to simple history, as handed down by the earliest Christians and reported by the writers of the Gospels.

Christianity began very quietly—like the grain of mustard seed in our Lord's parable. It was nearly a hundred years after our Lord's birth that we find any notice of it in any pagan writer whose works have come down to our day. The Roman historian Tacitus, about 100 A.D., writes thus regarding the persecution of the Christians under Nero: "The author of the name (Christian) was Christus, who in the reign of Tiberius was put to death by Pontius Pilatus. This miserable superstition, though repressed, broke out again, not only in Judæa, but in the city of Rome, whither all shameful and evil things flow together."

We said in the 27th chapter that when Pompey put

an end to the independent kingdom of the Maccabee kings, the power of ruling Judæa, without the name of king, was given to Antipater, whose son Herod, when his father died, was allowed by Antony to call himself King of Judæa, Samaria, Galilee, and Peræa. Our Lord was born in the reign of Herod, and as Herod died 4 B.C.—that is, four years before the year considered to begin the Christian Era—it is plain that our A.D. dates are not really accurate. It seems probable that the actual year of our Lord's birth was what we call 7 B.C. or thereabouts. There was a census held in Judæa in the year of His birth, and another census in the year 6 A.D.; and recent discoveries seem to show that such censuses were held every fourteen years, or possibly, as we should reckon, every thirteen years.

Our Lord grew up at Nazareth, working as a carpenter among his own relatives till the year 26 A.D. The Jews of that day could not reconcile themselves to their lost independence. They had not even a king in name, as Herod had been; for at Herod's death, his son Archelaus had shown himself so incompetent to rule that his kingdom was taken from him, and Judæa and Samaria were made into a Roman province under a procurator, while Herod Antipas and his brother Philip were made "tetrarchs" of Galilee and Ituræa. In 6 A.D. there had been a rebellion in Galilee against the Roman rule which the Romans had quelled with much cruelty: they showed little mercy to conquered rebels. But they so far recognized their own unpopularity that the Procurator lived not at Jerusalem but at Cæsarea, and only came to Jerusalem to keep order at the great feasts. The High Priests were chosen by the Romans, and a cohort of soldiers was allowed them to keep order in the Temple premises. The High Priests belonged

to the Sadducee party, and naturally sided with the Romans, who could place them in office and displace them: the Sadducee party were the Jewish aristocracy. On the other hand, the popular and more religious party, led by the Pharisees, hated the Romans and all their doings. Indeed, a great part of the people were ready at any moment to rise against the Romans if they could find a leader—such a leader as had been promised to them, as they thought, by psalmists and prophets, whose “foot should be dipped in the blood of his enemies, and the tongue of his dogs red through the same”. There were, however, others who, though they longed equally for the freedom of their country, were willing to wait God’s time for it. Such were Mary and Joseph, Zacharias and Elisabeth, Simeon and Anna, who “waited for the kingdom of God”.

When the Baptist began to preach, probably about 26 A.D., his message was that they must prepare themselves to be fit for the time when the kingdom of God should come, by repenting of their sins and purifying their own lives; and the sign that the new life was to be begun was their baptism in the waters of the River Jordan. Among those who came to him was One whom he realized to be far better and greater than himself—the young Carpenter from Nazareth, who perhaps pointed out to him that there were other prophecies different from those which the Jews delighted to read, which spoke of someone who should conquer by love and gentleness, who should not break the bruised reed or quench the smoking flax. When the Jewish authorities sent to John to enquire whom he gave himself out to be, he said that he was not the Christ, nor the expected prophet, but only the “voice of one that crieth in the wilderness, Prepare ye the way of the Lord”.

After our Lord’s baptism by John, He did not return

for long to His home at Nazareth, but seems to have worked for a time with John. Then he went to Jerusalem, where He taught as a prophet, and healed the sick. But the authorities at Jerusalem did not want a prophet; they thought their own arrangements quite right and proper, and were deeply offended when the new prophet drove the buyers and sellers of animals for sacrifice out of the Temple precincts. They were still more angry when, on a second visit to Jerusalem, He healed on the Sabbath. On His return to Galilee He heard that John had been imprisoned by Herod Antipas because he had boldly rebuked the king's marriage to Herodias, his living brother's wife, while his own wife was also living. Our Lord began His own public ministry in Galilee, preaching and healing the sick and insane who were brought to Him. About a year later He heard that John, at the request of Herodias, had been put to death in his prison in the castle of Machærus.

At first our Lord seems to have been exceedingly popular in Galilee. Galilee was at that time a populous district; around the Lake of Tiberias there were thickly peopled villages and towns, and the inhabitants were quite ready to come to hear the Prophet preaching on the hillsides or from a boat on the lake, and to bring their sick to Him to be healed. But the Jerusalem authorities did not leave Him alone. They sent Scribes and Pharisees to watch His words and His conduct, and seem quite early to have made up their minds that He must be silenced either by themselves or by Herod. But Herod, who had been persuaded against his will to put the Baptist to death, seems to have been unwilling to move against this new Prophet.

Our Lord had early in His Galilæan ministry chosen twelve of His followers as His special attendants, and

had trained them to carry on His work of teaching and healing by sending them out two and two on journeys of their own, besides giving them special teaching and instruction apart from the multitude. Then there came a time when his popularity among the people fell off. They were ready to follow Him anywhere if He would put Himself at their head and lead them against the Romans; but when they found that it was no earthly kingdom of which He was the head, they went home saddened and disappointed. Only the Twelve still held firmly to Him.

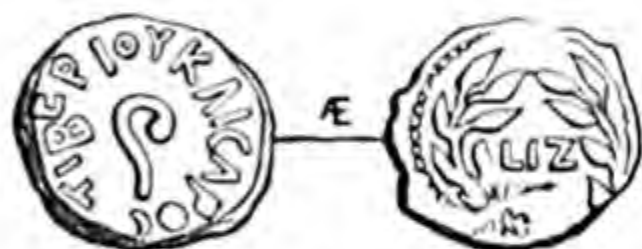


Phylacteries for Head and Arms worn by Pharisees

The Pharisees challenged Him to work a "sign" to prove that He was the Prophet sent from God, and He refused; for He never worked signs to compel anyone to believe. After this He left Galilee and went out of Palestine altogether, where neither the Jewish authorities nor Herod could reach Him—first into Phœnicia, then into Ituræa. It was in Ituræa that He began to prepare the Twelve for the death that He foresaw would be the only way to bring about the victory of His cause. They heard and grieved, but they did not understand; they seem to have thought that at the last moment some great heavenly deliverance would show to everyone what He really was. He took them to work in Peræa for a

short time, and finally in the spring of 29 A.D. He went with them to the Passover feast at Jerusalem. Here He was betrayed by one of His own disciples. The Jewish authorities arrested Him—they first tried and condemned Him themselves for blasphemy, and endeavoured to get the Procurator, Pontius Pilate, to order His execution on that ground; and when Pilate refused, they brought forward the charge of treason against the Roman government, and said that He had tried to make Himself a king.

Pilate did not believe the charge, but he was in ill odour at Rome as a governor who could not govern without massacres, and fearing that the chief priests would accuse him to Rome of suspicious leniency to rebellion, he yielded to their pressure. The Prophet of Nazareth was crucified; and there, so His enemies must have rejoiced to think, would be an end of His teaching.



Copper Coin struck by Pontius Pilate

In a very short time they were undeceived. The disciples of Him who had been publicly done to death as a criminal were proclaiming triumphantly that He had risen from the dead and had appeared to them; and the very men who had before shown themselves timid and easily cowed were now so strong in their conviction that He had risen from the grave, and that His presence was with them unseen, that they feared nothing that could be done to them. They filled up their own number by choosing Matthias in place of Judas the traitor, and swiftly the numbers of the believers in Jesus of Nazareth increased. At first they mustered at Jerusalem only 120; on the day of Pentecost they were 3000, soon after they were 5000; then

a persecution drove them from Jerusalem for a time, and the "Good News" was preached first in Samaria, then along the Philistine seacoast, then in Antioch. At last the Apostle of the Gentiles, who had been Saul the persecutor, under his Roman name of Paul went out to Asia Minor, to Greece, and eventually to Rome, and began the conversion of Europe.

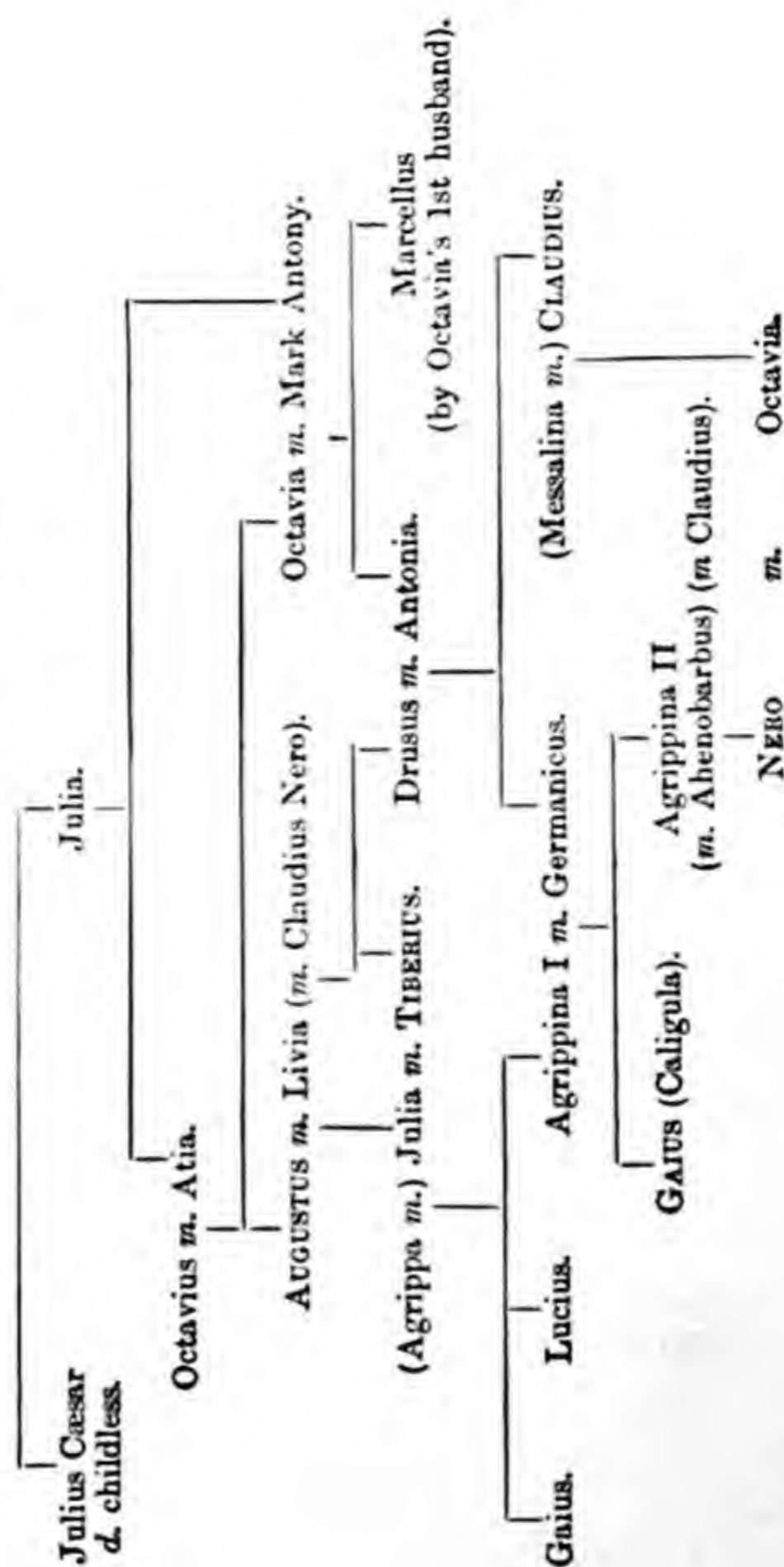
If we ask what was the great new revelation which was to work such a change in history—a change which, after nearly 2000 years, is still being carried on—perhaps we may answer in this way. Before our Lord came into the world, and at this day, among those nations which have not been affected by Christianity, the sense of right and wrong which ruled people's conscience was governed by the consideration of what was good or bad for the race or the nation they belonged to. Thus the Romans had one set of rules of right and wrong; the Greeks another; the Jews another; and at the present day, the Japanese have one set of rules, the Chinese another, the Hindus another. Even among nations which call themselves Christian, such as England or Russia, there are certain differences in the national views of right and wrong. If we look at the views of Romans regarding right and wrong, we find that a good Roman admired a man who committed suicide, and that he thought it quite allowable for the father of a deformed child to cast it out to die; while a good Jew would not for the world eat a meal with a man who was not a Jew, and as we have read, those who had followed Jesus and listened to His teaching gave Him up when they found He was not going to lead them to fight the Romans. The Romans judged by what they thought good for Rome, and the Jews by what they thought good for Judæa.

Jesus Christ taught us to judge of right and wrong by

what is good, not only for our nation, but for the whole world. When the Roman father became a Christian, he would feel that the little deformed child belonged to the Heavenly Father of all mankind, and that he must care for it as such. When a Greek master was a heathen, he would often sell a troublesome slave to a cruel master to get rid of him; when he became a Christian, he would remember that his Heavenly Father was his slave's Heavenly Father too. The good Jew would be taught, as St. Peter was taught, that the Heavenly Father would not allow anyone or anything to be despised as common or unclean. It would still be a discipline for any one belonging to a given nation to learn to do what was good for that nation, but that would no longer be the only thing to be considered. In the teaching of the Lord Jesus Christ he would also have to remember that all men are brothers and sisters under one Heavenly Father.

The Christian Church was the company of those who had grasped their Master's teaching, and who held that He was the promised Messiah of whom the Jewish prophets had spoken. People were admitted into this company by baptism, on the confession that they believed Jesus to be the Messiah, or in the Greek language, the Christ. This was the earliest Christian creed, and was all that was required of Christian Jews. When pagans, whose religion had allowed of many gods, were converted, it was needful to prefix to this, "I believe in God, the Father Almighty, Maker of heaven and earth". The other articles of the Christian Creed were added by degrees.

FAMILY TABLE OF FIRST FIVE CÆSARS



CHAPTER XXXV

THE SUCCESSORS OF AUGUSTUS

THE peace which Augustus had brought into the Roman world did not prevent fighting between Rome and her neighbours on the German frontier, though the eastern nation of Parthia, which had been so ready to fight the Roman commanders in the first century B.C., seems now to have considered that it was wiser to keep peace with the empire. In 9 B.C. the son-in-law of Augustus, named Tiberius, did his utmost to make Germany between the Rhine and the Elbe into a Roman province, and by 6 A.D. much of this work was done; but in 9 A.D. the Roman forces under Varus were defeated and cut to pieces by the Germans, and Augustus, who was growing old, determined to make the Rhine the frontier between Roman territory and Germany, as the Danube was already. He grieved deeply over the loss of his brave soldiers, and was sometimes heard to cry, "Quintilius Varus, give me back my legions!"

Augustus had no son, and his first desire was that his nephew Marcellus, the son of his sister Octavia, should succeed him; but Marcellus died young, greatly lamented, and so did his two young grandsons, the sons of his daughter Julia. Tiberius, his stepson, was the only person capable of reigning after him, and in the year 12 A.D. Augustus associated him with himself in the government of the empire. It is from this date, apparently, that St. Luke reckons when he speaks of our Lord's baptism as taking place in the 15th year of Tiberius; we should call 26 A.D., the 14th, but in ancient times the first and the last years were both reckoned in counting.

Tiberius could not succeed Augustus without the man-

date of the Roman senate and people, and this he had. But he was an unhappy man, no longer young, and as he grew older he became more and more distrustful of all he had to do with. Augustus had caused him to marry his daughter Julia, a worthless woman whom Tiberius hated, and as he had no children of his own, he had been ordered to adopt the son of his brother Drusus, an able young general, popular among the people, called Germanicus from his victories in Germany. But Germanicus died in 19 A.D., people said by unfair means, as it was known that Tiberius was jealous of him, and Tiberius chose his son Gaius as the next emperor.

The year 29 A.D. is now generally accepted as the date of our Lord's crucifixion, and the Day of Pentecost of that year has been called the "birthday of the Church". As there are no dates in the New Testament to fix the occurrences we read in *Acts*, learned men have differed about these; but according to one of the best authorities, we may take 33 A.D. as the date of the persecution which caused the death of Stephen and the conversion of St. Paul. If this is correct, Pilate was still procurator; but, unlike most Roman governors, he ruled very ill, allowing the Jews to treat one another as they pleased when he was at Cæsarea, and now and then coming down upon them with a heavy hand when they were collecting in a harmless crowd. In 34, Philip of Ituræa died, and his tetrarchy was not filled up, but administered by Vitellius, the proconsul of Syria. Herod Antipas would have liked to inherit his brother's tetrarchy with the title of king, but a young brother of Herodias, named Herod Agrippa, who had been brought up with Gaius the son of Germanicus, used his interest to get Herod Antipas banished and the government given to himself. Eventually, when Gaius came to the imperial throne, Herod Agrippa gained his wish, and Herod Antipas was banished

to Lyons. Herodias was told that she might remain in Galilee and keep her own property, but she preferred to go into exile with her husband. Her brother was given the domain of Herod Antipas.

Pilate had at last received his deserts. Vitellius, the proconsul of Syria, had sent him to Rome to clear himself of the charges of cruelty and misgovernment brought against him by the Jews. He arrived there just after the death of Tiberius in 37 A.D., and was banished to Vienne in Gaul, where he died. A few years later we find Herod Agrippa ruling the whole country of Judæa, Samaria, and Galilee under the proconsul of Syria, and spoken of as "Herod the king".

Tiberius seems to have ruled wisely and conscientiously, but he was of too stern and suspicious a nature to be popular with the people, and we can understand how his well-known jealousy was appealed to when the Jewish authorities said to Pilate, "If thou let this man go, thou art not Cæsar's friend". For the last five years of his reign he did not appear in public at all, but shut himself up in the island of Capri, where he was murdered.

Tiberius had named as his successor Gaius, the son of Germanicus, who was nicknamed Caligula from the little military sandals he had worn as a child with his father in Germany. Whether his mind was originally unsettled, or whether the great position he was called to fill was too much for his brain, the Romans found that they had a madman as emperor. He set out with an army to conquer Britain, and when they disembarked from the ships told them to fill their helmets with shells; after which he took them back to Rome, and held a triumph as the conqueror of the sea. It was said that once, when he was watching the games in the amphitheatre, he ordered his attendants to seize some of the spectators

and throw them to the wild beasts; and that he cried out, "Would that all the Roman people had one neck, that I might kill them all with one blow!"

In 40 A.D. Petronius, who had succeeded Vitellius as proconsul, found himself in difficulty between the commands of Gaius and the consciences of the Jews. In one of the seacoast towns, some of the heathen inhabitants had set up an image of the emperor, to which they burnt incense as to a god, and the Jews, indignant at such idolatrous worship, threw the image down. Gaius, furious at what he considered an insult, ordered his image to be put up in the Temple itself. The Jews did not resist by armed force, but crowds came to Petronius, unarmed, and prayed him day and night not to desecrate their temple, refusing to disperse, until at last he was moved to give way. Gaius was more angry than ever, and Petronius would probably have been put to death for his action had not Gaius been murdered, in 41 A.D.

He was succeeded by his uncle Claudius, who allowed Herod Agrippa to take the name of king, and it must have been early in this reign that the persecution took place in which St. James was killed and St. Peter imprisoned. In 43 Claudius led an expedition to Britain, which he made into a Roman province as far as the Thames. When he returned, Herod celebrated the emperor's success by a great festival at Cæsarea, in the midst of which he was suddenly taken ill, and died in five days. This was in 44 A.D.

Taking the view that St. Paul's conversion took place in 33, we find that he spent ten years, chiefly at his home at Tarsus, before he began his great career of Apostle to the Gentiles. In 43, at Antioch, it was found that many who were not Jews wished to join the Christian body. Up to that time the Christian Church had

been looked upon by the outside world merely as a Jewish sect; almost all the Christians had been born Jews, and had lived under Jewish rules and customs like other men of their nation. Barnabas, who was a Greek-speaking Jew of Cyprus, felt that some fresh arrangements were required if Christianity were to spread among the heathen, and accordingly he went to Tarsus to fetch St. Paul, who was at once a Jew by birth, a Greek by education, and a Roman by position. St. Paul answered to the call, and went to Antioch with Barnabas, where we find that a year or two later he was sent to Jerusalem during a famine to carry alms from the Antioch Christians to the Jerusalem Christians. In 47 A.D. he started from Antioch on his first missionary journey into Asia Minor, returning in 49. In the spring of 50 he went to Jerusalem to attend the council of the apostles, who met to decide what regulations should be made for those who were not Jews when they entered the Christian Church.

Soon after this he started on his second missionary journey, which took from 50 to the early months of 53, and in the course of which he crossed from Asia Minor into Europe, and founded Christian communities in Macedonia and Corinth. In 53 he wrote his letter to the Galatians—that is, to the people he had preached to in South Galatia (Antioch of Pisidia, Iconium, Lystra, Derbe, &c.)—and started on his third journey to Asia Minor and Greece. He must have been living at Ephesus when Claudius died in 54, and was succeeded by his wife's son, Nero, who had been adopted by him some years before. Claudius had had two extraordinarily wicked wives, the first of whom he put to death for her crimes, while the second, who was Nero's mother, poisoned her husband.

After Herod Agrippa's death, the Jewish kingdom was

not passed on to his young son, Agrippa II, but a small principedom was granted him in the north of Palestine.

CHAPTER XXXVI

THE REIGN OF NERO

NERO, the last of the relatives of Augustus to reign as emperor, has left his name as a byword to all time for wickedness and cruelty. He came of a bad stock, for the women descendants of Augustus were for the most part utterly worthless, changing husbands whenever they pleased, and poisoning everyone whom they found inconvenient. The first wife of Claudius, Messalina, had a son named Britannicus, who naturally thought that he had some claim to be emperor; but Nero, with his mother Agrippina, put Britannicus to death in the year after his own accession. Except for this, however, the first five years of Nero's reign showed little sign of what he was to come to. He followed for the most part the advice of two worthy counsellors, Burrus, and Seneca the philosopher, and the empire, under the wise Roman laws firmly administered, was peaceful and prosperous. Only one great trouble occurred in these five years—a severe earthquake, which gave warning that before very long the sleep of Vesuvius would be broken, and the mountain would cast up red-hot lava which would destroy the populous cities built near it. But no one knew then what that earthquake meant.

These five years, 54 to 59, were very eventful ones with St. Paul. He was living in Ephesus when they began; his stay at Ephesus was brought to an end by a riot got up by the silversmiths who made images

of Artemis, and who feared that their trade would suffer if too many people became Christians. A little before he left Ephesus, St. Paul wrote his first letter to the Corinthians; in the next year, in Macedonia, he wrote them a second letter in which he speaks of having had a dangerous illness. He was in Greece and Macedonia till 57, during which time he suggested to his converts to make a collection of money for the Jewish Christians at Jerusalem, many of whom were in great need. This was not to be done, however, merely to supply their need, but also to show that Gentiles and Jews all belonged to one Church and could show it by their actions, for many Jewish Christians greatly objected to Gentiles becoming Christians without first becoming Jews. St. Paul did not ask his converts to give him this money to take to Jerusalem, but to send delegates of their own with it: the delegates from Macedonia were Luke, who afterwards wrote the Gospel, and Aristarchus.



Diana of Ephesus. (Statue in the National Museum, Naples.)

He seems to have been very doubtful whether the Jewish Christians would accept the alms of the Gentile Christians, but, guided by the advice of St. James, the Bishop of Jerusalem, they proved friendly. However, the fanatical Jews who hated St. Paul, when they saw him in the Temple with some of his Jewish friends,

set about a rumour that he had desecrated the Temple by bringing Gentiles into it; and there was a riot, in which St. Paul was nearly torn to pieces, only stopped by the arrival on the scene of Claudius Lysias, the commander of the Roman troops in the fortress of Antonia, just outside the Temple courts. To get St. Paul out of the hands of the raging Jews Lysias sent him to Cæsarea under a guard of Roman soldiers, to be examined there by the procurator Felix. This was in 57 A.D.

Felix ought to have set St. Paul free, since he knew that there was nothing against him; but he kept him prisoner for two reasons—one because he knew the Jews of Jerusalem would be angry if he were released, the other because St. Paul at this time was a wealthy man. A few years before he had earned his own living by tent-making, but he had probably inherited money from his own family shortly before leaving Greece. Felix hoped that St. Paul would offer a handsome bribe for his freedom, but St. Paul was not a man to offer bribes. Accordingly he was kept in mild captivity, from 57 to 59 A.D., while his two friends, Luke and Aristarchus, remained near him.

In this captivity at Cæsarea he came across three of the children of Herod Agrippa. Felix, the procurator, had induced Drusilla, the youngest daughter, to leave her husband, and she was living with him as his wife. It was to her, and to her not very reputable partner, that St. Paul preached of "righteousness, self-control, and judgment to come". At the end of the two years, when Felix was replaced by Porcius Festus, Agrippa II and his sister Berenice came to Cæsarea to pay a state visit to the new procurator, who was puzzled at finding an important prisoner on his hands who apparently had done nothing blame-

worthy. He invited Agrippa to examine St. Paul, and Agrippa suggested that St. Paul should go with him to Jerusalem to be tried there. But St. Paul's fanatical enemies, who had already tried to murder him, would have quickly brought about his end, and he used his right of "appealing unto Cæsar", which meant being taken to Rome to be tried by Roman law. Accordingly he was taken to Rome, suffering shipwreck on the way; Luke and Aristarchus accompanied him as his slaves, for only in that way could a prisoner be allowed companions of his choice. When he reached Rome he lived at his own expense for two years waiting for his trial, under guard of a soldier, and the story of *Acts* breaks off before his trial begins. It is certain that the letter to the Philippians was written at this time, and the letter to the Colossians and probably that to the Ephesians belong to the same period. The letter to the Romans had been written on his last visit to Greece, about 56 A.D.

St. Paul's letters—the Epistles of the New Testament—are the earliest Christian writings we possess, except possibly the Epistle of St. James. They were written while many living persons remembered our Lord, and could easily have contradicted such facts as those mentioned in 1 Cor. xv, 3-8, if they had not been accepted as true.

St. Paul was acquitted at his trial, most likely in the end of 61 A.D. Then he returned to his missionary travels, and this time probably went westward to Gaul, if not to Spain, until he was recalled to Rome by the events which took place in consequence of the great fire of 64.

St. Peter is not mentioned in the *Acts* as at Rome when St. Paul arrived there, but he must have arrived during St. Paul's imprisonment or after his acquittal,

and taken charge of the Roman Church. The earliest Christian inscriptions show that both he and St. Paul were well-known names among the earliest Roman Christians, and more than one instance is found at Rome of persons named after both together, "Peter-Paul", during the first century A.D.

In the year in which St. Paul arrived at Rome Nero's true nature began to show itself. He murdered his mother Agrippina, his minister Burrus, his



Nero, from a bust in the Louvre

tutor Seneca, and others. He was not a madman like Gaius, but he was almost out of his mind with inordinate vanity and love of cruelty. In 64 a great fire broke out in Rome, and Nero "fiddled while Rome was burning". He had often said he wished to rebuild Rome in a more artistic way, and gradually the rumour spread that the fire had been brought

about by his orders, and he began to look about for someone whom he could accuse so as to divert suspicion from himself. The quarters of the Jews had not been burnt, and they were first accused; but the Empress Poppæa befriended them, and it is probable that they were only too ready to throw the same suspicion upon the Christians whom they hated. The Christians were sought out and imprisoned on the charge of causing the fire. The reason given for accusing them was the general belief that they were persons who "hated the human race", and they formed convenient scapegoats to divert suspicion from Nero. He made their execution into a spectacle for Rome. Stakes and crosses were put up in the gardens of his

palace, where the Vatican now stands, and the Christians were fastened to them, some arrayed in the skins of wild beasts, and burnt alive or crucified, while Nero drove his chariot up and down the garden drive beside which they hung.

By this time the fire was generally given out to be the work of a Christian conspiracy, and the leaders of the Christians were sought for punishment. St. Peter was crucified; St. Paul, as a Roman citizen, was not subject to crucifixion, but he was arrested and thrown into prison, not now with the easy imprisonment of his earlier captivity, but as a prisoner in a dungeon. It seems probable from allusions in his second letter to Timothy, written at this time, that his Jewish enemies tried to prove that he had always been a mischievous agitator, and that the riot at Ephesus, so fully described in Acts xix, was his work. In order that he should not be able to call witnesses to prove his innocence, they seem to have prevented his Ephesian friends from coming forward to speak for him; but he must have been able to clear himself of this charge. Probably he was then ordered to show his allegiance to the emperor by casting incense into the fire on the altar in front of Nero's image, and of course this was impossible to a Christian, who did not believe in the gods of Rome. Accordingly he was taken outside the city and killed with the sword at the "Three Fountains" on the Ostia Road, probably 67 A.D.

About this date, a year or two after St. Peter's death, the first Gospel, the Gospel of St. Mark, was written. Mark had been a companion of Peter at Rome, and after his master's death, wrote down the stories of our Lord's life which Peter had been in the habit of telling to his hearers. He himself went from Rome to Alexandria,

where he is said to have been martyred a few years later.

Nero was dethroned in the year 68 A.D., and killed himself to escape from falling into the hands of his enemies. With him died the last of the line of Augustus.

CHAPTER XXXVII

THE FLAVIAN EMPERORS

THE death of Nero was the signal for civil war. Otho, the first husband of Poppæa, had troops in Spain who desired to make him emperor; Vitellius, who had been proconsul of Syria, had his troops in Germany, and Galba his in Italy. But while they were fighting for the empire, a plain sensible man named Vespasian, who was of low birth and poor education, was acting as procurator in Judæa, where at last a violent revolt had broken out against the Roman authority. To us, who know the strength of the Roman Empire, this seems to have been madness, but to the Jews it seemed that if Rome was strong in the west, Parthia, which had defeated Crassus, was strong in the east, and they hoped that Parthia would come to their help to attack Rome.

Agrippa had tried to mediate between Jews and Romans, and Berenice actually went to the procurator to intercede for some Jews condemned to death, but in vain. Thenceforward the Herods were to be found on the Roman side, while all Judæa and Galilee rose up in revolt.

Galilee was conquered in 67, all the country outside Jerusalem in 68; but still Jerusalem and the three forts

on the east held out. Then news came of the death of Nero, and Vespasian could not act as procurator until appointed to do so by the new emperor. Before long Galba was murdered by Otho, and it was not till the summer of 69 that Vespasian could pursue the siege of Jerusalem.

This delay might have saved the Jews had they not thrown away their chance by their own divisions. Within Jerusalem there were no less than four factions, all hating each other as much as they hated the Romans; there were the Moderates, the Zealots led by Simon, the Zealots led by John, and the Zealots led by Eleazar, and whenever any faction got the opportunity it put its opponents to death.

Vespasian led his army against Jerusalem, but before he was able to make any attack he heard that Vitellius had conquered and slain Otho, and that there was talk of his own army being disbanded and sent to Germany. The soldiers were furious, and insisted that Vespasian should put in his claim for the empire; and he went to Rome, leaving his son Titus to carry on the siege, which began in earnest in the spring of 70. He was chosen emperor, Vitellius was killed, and Vespasian and his two sons in succession ruled the empire for the next twenty-six years. They are known as the Flavian Emperors.

Apparently the Jews within Jerusalem had believed that the delay of the Romans in prosecuting the siege showed that they considered Jerusalem impossible to take, and crowds had come in as usual for the Passover in the spring of 70. However, when the Romans actually came and built a wall all round the city so that no one could go in or out, and no provisions could be brought in, they were undeceived. The Romans had found that when they actually attacked the city it

was like attacking a hornet's nest: several times the Jews had defeated them, and at last Titus resolved to trust to the power of famine. When starving crowds crept out of the city at night to collect roots and herbs the Roman soldiers seized them and crucified them, sometimes at the rate of five hundred a day, so that the Jewish historian said that "room was wanting for the crosses and crosses wanting for the bodies". At last Titus stopped the crucifixions and sent the fugitives back into the city with their hands cut off. Within the city things were even more terrible; wild Zealot robbers, furious with famine, rushed from house to house demanding food, and once came upon a wealthy lady feasting, but found that her food was the flesh of her own babe, which she had killed when mad with hunger. In August Titus assaulted and burnt the Temple; but the Jews still held out on Mount Sion for another month, and it was not till September 7 that the city was actually taken.

All who had borne arms against the Romans were condemned to execution, which they performed upon themselves and upon one another: the old and the weakly were put to death; children under seventeen were to be sold as slaves, and those over seventeen were sent to penal servitude in Egypt, or to be put to death in the public games in various cities of the empire. Among these there were no Christians; they had taken to heart the warning we read in St. Mark, xiii, 14-17, and had migrated beyond the Jordan to Pella in Peræa, taking sides neither with Judæa nor Rome.

When Titus returned to Rome a magnificent triumph was held in his honour, and the spoils of the Temple—the golden table, the seven-branched candlestick, and

the book of the Law—were carried in procession. These were dedicated by Vespasian in a new temple he had built consecrated to Peace, and their likenesses can still be seen carved upon the "Arch of Titus" at Rome. Jerusalem was razed to the ground, and Titus, who during his sojourn in Judæa had fallen deeply in love with Berenice, and who had contemplated making her



Golden Candlestick from Arch of Titus

his wife, found that if he married a princess of the despised Jews it would cost him his chance of the empire. This is the last we hear of Berenice, who was by no means a young woman at this time. Her sister Drusilla was killed in 79 by the eruption of Vesuvius, when Pompeii and Herculaneum were destroyed.

In the same year Vespasian died, and Titus, who succeeded him, only two years later. The Flavian emperors may be said to have saved the empire; the

two first ruled well and honestly, and peace and prosperity once more appeared in the Roman world. Domitian, who succeeded Titus in 81, began well, but soon proved that he was not the kind of man who could support his tremendous position properly, and ended his fifteen years' reign by assassination, hated by everyone.

Claudius, as we said, had left the south of Britain a Roman province, and the Roman generals in command gradually increased the Roman territory northward. All the English names of towns ending with -chester or -caster are places where Roman camps were once situated, and the old Roman roads are still to be traced in most parts of the country, going straight over hill and valley from one place to another. In 78 a general named Agricola was made governor of Britain, and he subdued the whole of the island excepting the Highlands of Scotland. In 83 Domitian, who was jealous of his success, recalled him to Rome, but his work still remained.

The reign of Domitian most likely contains the dates at which the Gospels St. Matthew and St. Luke, the Acts, and the Apocalypse, were written.

Neither the Gospel of St. Luke nor of St. Matthew was written by eyewitnesses of our Lord's ministry. Both of them seem to have taken the narrative of St. Mark (which was always understood to be derived from St. Peter) as their foundation; and both of them seem also to have used an account of our Lord's discourses by one who had heard them, very probably St. Matthew, which accounts for the name of the first Gospel. Besides this, St. Luke seems also to have used information which seems to have dealt especially with our Lord's teaching and healing of women, and his first two chapters give an account of the birth of the Baptist

and of our Lord. The *Acts* was the second part of St. Luke's narrative, and it is probable that if he had lived he would have written a third part, giving the final history of St. Paul.

The Fourth Gospel was written about 100 A.D. by St. John, to whom our Lord had committed the care of his mother, and who lived through the last forty years of the first century at Ephesus. He is the only evangelist who writes as an actual eyewitness of what he describes.

We know very little of the history of the Christian Church after the persecution of Nero till towards the end of Domitian's reign. At that time he began to persecute Christians himself. His niece, Flavia Domitilla, had married a relative of the emperor named Flavius Clemens, who was looked upon as likely to succeed Domitian as emperor. Clemens was put to death, Domitilla was banished, and at the same time a nobleman named Acilius Glabrio was put to death and buried in a Christian cemetery. The Christians, who, like many of the Romans, had never been sure whether Nero was really dead, seem to have thought that, whether he was or not, his spirit had revived in Domitian.

It may be asked why Domitian wished to persecute the Christians, who were quiet and harmless people. Nero, of course, had his reasons for doing so; but what reason had Domitian? The reason seems to have been that ever since the time of Augustus there had been growing up in the Roman Empire the custom of paying divine honours to the emperor, for the time being, during his lifetime; it had from the beginning been the custom to treat dead emperors as saints, and the dead emperors were officially spoken of as the "divine Augustus", the "divine Claudius", &c. But in the time of Domitian

there seems to have been a great development of the worship of the living emperor, more especially in Asia Minor, and its chief centre at Pergamum was the place which is mentioned in the book of Revelation as the place "where Satan's throne is". The statue of the emperor living at the time was brought into a court of law, and everyone had to show his loyalty by using the same form of worship as that used to the gods—burning incense and pouring out wine before this image. Anyone who refused to perform this worship might be put to death. Generally speaking the Christians would avoid going where they might be called on to sacrifice to the emperor, but any hostile governor, or any emperor who wished to magnify his own office, might summon any suspected Christians to sacrifice, and accuse them of disloyalty if they refused. This was in all probability the reason of Domitian's persecution.

But the persecution of Nero had shown the Christians of the Roman Empire that they must be ready to face death for conscience' sake, and it could be said of them, as of the Maccabee martyrs, "And they chose to die, that they might not profane the holy covenant; so then they died".

Few details have come down to us of the martyrs under Domitian; but it seems that not only Christians, but the best persons of his own religion were also subject to his persecution. In 89 he banished from Rome the teachers of philosophy, among them one of the greatest teachers of ancient times, a Stoic named Epictetus. Epictetus had been a delicate, clever boy, born at Hierapolis, near Colossai in Asia Minor, who, perhaps owing to the poverty of his parents, became a slave at an early age. He was highly educated by his master, and became a teacher of philosophy at Rome. One of his pupils took notes of his lectures, so that

we may still read what his teaching was. Though not a Christian, and missing the greater truths which Christianity teaches, some of his teaching rises near to it. This, for instance, is from one of his lessons:—

“If a man has observed with intelligence the administration of the world, and knows that the greatest fellowship there is, is between man and God—why should not such a man call himself a son of God, and why should he be afraid of anything which happens among men? If we are related to Cæsar, or to the great men in Rome, and so are able to live in safety, how much more, if we have God for our Maker and Father and Guardian, shall we not be set free from sorrows and fears?”

Such teaching as that of Epictetus prepared the minds of many men in the Roman Empire to receive Christianity, though he himself regarded it as a barbaric superstition.

CHAPTER XXXVIII

THE FIVE GOOD EMPERORS AND THEIR SUCCESSORS

(96-324)

THE eighty-four years which followed the assassination of Domitian were the most peaceful and prosperous time of the Roman Empire, possibly excepting the reign of Augustus. The first of the Five Good Emperors was an old man named Nerva, who reigned only two years; but he adopted, and named as his successor, an able man of middle age, named Trajan, who ruled well and wisely, and showed himself a competent general in leading the Roman troops against the tribes across the border of the empire, who were beginning to creep over the frontier like the little waves which first show when the tide be-

gins to turn. Trajan died in 117, and was succeeded by Hadrian, also an able ruler, though a less excellent man than Trajan in private life. He reigned for thirty-one years, and died in 138. There were few wars in this reign, an exception being a revolt of the Jews in 132 under a man who called himself "Son of the Star"—Bar-cohab—and who gave himself out as the Messiah.

This was put down with great severity, Bar-cohab was killed, and new measures were put in force against the Jews, whose extraordinary gift for dealing with money made them far too useful as moneylenders to exterminate altogether.



Coin of Hadrian

Hadrian built a rampart from the Solway Frith to the Tyne, so as to defend the southern portion of Britain from the northern folk, who were always ready to raid a civilized territory when they saw their opportunity. He was remem-

bered in Rome and Greece by his fine buildings which were not of a military nature, and he was a wise and careful ruler, visiting the provinces of his vast domain one after another, so as to see for himself how the governors kept order. He died in 138, and was succeeded by a good and gentle emperor named Antoninus, who reigned for twenty-three years. It has been said "Happy is the nation which has no history", and this may be said to have been the case with the Roman Empire in the days of Antoninus. He is generally spoken of as Antoninus Pius.

Curiously enough, no emperor of Rome, except Vespasian, had ever had a son to succeed him, and like the rest, Antoninus adopted a son (his nephew) and made him his son-in-law by marrying him to his daughter.

The successor of Antoninus was Marcus Aurelius Antoninus, often spoken of by his first two names. He was one of the best among the Romans of the ancient world. Like Epictetus, he held the Stoic philosophy, and he has left to the world a book of private meditations which show us how he endeavoured to carry out in conduct the ideas of right and wrong which he held.

The life Marcus Aurelius would have liked was a quiet life devoted to philosophical study; but almost from the beginning of his reign he was called upon to lead his armies to one spot or another to defend the frontiers of the empire. The little waves of invasion of the northern frontiers which had begun in the time of Trajan were now gathering strength, and all along the Danube and the



Triumph of Marcus Aurelius

Rhine Rome had to fight for its territory. His book seems to have been written in the intervals of a busy life in the camp, when he was not obliged to spend his leisure in directing the affairs of the empire as well as those of his generals. Probably he was not a great military genius, but he conscientiously devoted himself to his duty in extending the frontiers of the empire, and died at his post in 180 at Vienna, now the capital of Austria, then called Vindebona.

Here are some of the thoughts which this emperor in the intervals of his busy life wrote down to remember.

"It is a ridiculous thing for a man not to fly from his own badness, which is possible, but to fly from other men's badness, which is impossible."

"Thou hast not leisure to read. But thou hast leisure to check arrogance; thou hast leisure to be superior to pleasure or pain; thou hast leisure to be superior to love of fame, and not to be vexed at stupid and ungrateful people, nay even to care for them."

"Whatever anyone does or says, I must be good, as if the emerald were always saying, Whatever anyone does or says, I must be emerald and keep my colour."

"To her who gives and takes back all, to Nature, the man who is instructed and modest says, 'Give what thou wilt; take back what thou wilt'. And he says this not proudly, but obediently and well pleased with her."

His son and successor Commodus—the first emperor, except Titus, who had succeeded his father—broke the line of good emperors. He was a coarse, weak, self-indulgent young man, and the first thing he did was to put an end to the project his father had nearly carried out, of pushing the frontier of the empire to the Elbe. He made a hasty peace so that he could return to Rome and enjoy himself. After his death in 192, for nearly a century the emperors of Rome were for the most part chosen, not by the senate and people, but by a regiment (as we should say) of the guards of the emperor, which was looked upon as the most important part of the army, and known as the Prætorian Guard.

The greatest of these emperors, most of whom it is not needful to mention, was Septimius Severus, 193–211,

who conquered three rival emperors, and who repaired Hadrian's wall, building forts at intervals, from the Solway to the Tyne, to defend South Britain against the Picts and Scots. The Picts were the inhabitants of the Lowlands of Scotland, perhaps belonging to the race who lived in these islands before the Kelts. The Romans called them Picts (painted people) because of their practice of tattooing their bodies. The Scots were not the inhabitants of Scotland, but the northern Irish, who came over from Ireland, then called Scotia, to get what they could in raids upon the territory of the civilized British under Roman rule.

Passing nearly fifty years, we come to the Emperor Decius, 249-251, who fell in battle against the German tribe of the Goths, now invading the Roman Empire.

The Goths had been living on the Baltic shores during the earlier centuries of the empire, but had been making their way southward for some time before they actually came into conflict with the Romans. They were the strongest and largest of all the German tribes, and various other tribes joined their forces in hope of getting their share of the fertile south lands which belonged to the Roman Empire. They fought with short swords and round shields, were highly disciplined, and extremely loyal to their chiefs. They settled first on the shores of the Black Sea, and thence made their way into the Roman territories. The Romans called the eastern Goths Ostrogoths, and the western Goths Visigoths. Among the German tribes who came southward with them were the Suevi, who gave their name to Swabia, and the Alemanni, whence comes the French name *Allemagne*.

Not only on the north, but also on the east beyond the Euphrates and the mountains of Armenia, enemies

were beginning to threaten Rome. A new Persian dynasty had arisen, which had conquered the great Parthian nation, and now overran Armenia, one of the allies of Rome; and when Valerian, who reigned 253-260, and who led an army against the Persians, was taken prisoner by the Persian King Sapor, the story went that his cruel conqueror made him crouch on his hands and knees so as to make a footstool by which Sapor might mount his elephant. When Valerian died in captivity it was said that Sapor used his skin as a covering for his throne.

Another Emperor named Aurelian, 270-275, proved to be a successful general. He defeated the Goths, Vandals, and Germans, and put down a small rebellion under Zenobia, a beautiful and learned woman who reigned in the desert city of Palmyra.

In 284 a new emperor came to the throne who disbanded the Prætorian guard, and reigned for twenty-one years, at the end of which he was not assassinated, but abdicated and returned to a private life. This was Diocletian; and one of his most noticeable actions was his taking a colleague to share the government with him. Ever since the early days of the empire, the emperor had been spoken of as the Augustus, and the person he had adopted as heir to the throne as the Cæsar; now there were two "Augusti", Diocletian and Maximian, and the Cæsar of Diocletian was named Galerius, while the Cæsar of Maximian was Constantius Chlorus. The object of this division was that the east of the empire might be defended by one Augustus against the Persians, while the north and west might be defended by the other against the Goths and Germans.

When Diocletian abdicated he insisted that Maximian should do the same, and Constantius and Galerius be-

came the two emperors. Constantius died in 306, and his son Constantine succeeded him; Galerius died in 311, and Constantine became emperor after defeating first the son of Maximian, and then Licinius, whom Galerius had sought to make his successor. Licinius fought for his throne for more than ten years, but was at last defeated and put to death by Constantine, who had been converted to Christianity in 312 A.D.

The year 324 saw Constantine emperor of east and west, and this begins a new era of history. We have now to describe a far more important matter for the world than any of the battles of nations or emperors of whom we have spoken in this chapter, and must go back again to the time of Nerva, 96 A.D.

CHAPTER XXXIX

THE CHRISTIAN MARTYRS

(96-313)

It is a somewhat surprising thing, when we first notice it, to find that all the best, wisest, and strongest emperors of Rome, after the time of Nero and Domitian, were those who persecuted the Christians. It is, however, possible to be understood if we remember that Christianity was a world religion, of which the very inmost teaching was that Jesus Christ was the Saviour of all men, and with Him there was neither Greek nor Jew, Roman nor Barbarian; and that the religion the emperors desired was a religion for the Roman Empire, which would make all men good Romans who would feel it their duty to stand together against all the rest of the world. The worship of the statue of the emperor

did not mean cowardly obsequiousness on the part of the worshippers, so much as it implied a confession that the first and greatest duty of a man was to the Roman Empire. The Christian's refusal to cast incense on the altar before the emperor's image was, of course, partly due to his belief that only one Almighty God was to be worshipped, but it also meant that the first duty of man



Deification of an Emperor. Antoninus and Faustina conveyed to heaven by a winged messenger

was not to the Roman Empire but to the Almighty Father and his Son Jesus Christ. It was natural that when the confession of Christianity might be punished with death, the Christians should meet in secret. The Christian society, however, was not the only secret society that existed in the time of the Roman Empire, and such secret societies were much distrusted by the government, and disliked by the people who did not belong to them, and all kinds of spiteful and wicked rumours were put about concerning the Chris-

tian assemblies. They were said, among other things, to hold cannibal feasts on the flesh of children, and the fact that they did not join in the common merry-makings of their neighbours made people inclined to believe all kinds of harm of them.

In Bithynia, in the time of Trajan, a man named Pliny was appointed governor, and found that there were so many Christians there that the temples were deserted, and beasts were no longer bought for sacrifice. At first, believing the stories about their horrible practices, Pliny put those to death who confessed their Christianity; but by degrees he discovered that they were innocent persons, who said that they were indeed bound by an oath, but not to any crime, only to be pure in their lives and honest in word and deed. He wrote to Trajan to ask what he ought to do with these people, and Trajan replied that he need not hunt them out, but that those who were convicted of being Christians were to be punished. It is to be noticed that in order to find out what the misdoings of the Christians were, Pliny put two women to the torture, a proceeding which afterwards became frequent in trials of Christians; sometimes to get them to betray the supposed crimes of their society, sometimes to persuade them to recant so that the authorities might be able to spare their lives.

Two important Christian writers lived in Trajan's reign, Clement Bishop of Rome, and Ignatius Bishop of Antioch. The latter, when quite an old man, was arrested as a Christian and dragged through the various cities of Asia Minor, and then brought by sea to Rome, where he was thrown to lions in the Colosseum, the great theatre where now the public games were held. Another martyr of Trajan's time was Symeon, the Bishop of Jerusalem, who was thought in after ages

to have been the "Simon" mentioned among our Lord's brethren in St. Mark, vi, 3, who had lived to extreme old age. It seems more probable that he belonged to a later generation.

Persecution went on through Hadrian's reign, but apparently chiefly where either the people or the governor were hostile to the Christians. The next very noticeable martyr belongs to the reign of Antoninus Pius—Polycarp, who was put to death about 156 A.D. He was a very old man, who in his youth had been a disciple of St. John of Ephesus, and since the time of Trajan had been Bishop of Smyrna. The account of his death which we possess was written by his flock at Smyrna who had witnessed his execution; we learn by it that the custom of torturing the accused was becoming more general. Polycarp himself was not tortured, but his two slave boys were tortured to make them betray his hiding place, and he was sentenced to be burnt alive. The wind blew the flames away from his body, and he was eventually killed by the sword.

A fiercer persecution, however, belongs to the reign of the good Marcus Aurelius, when the Martyrs of Lyons were put to death in 177. The persecution at Lyons began with an outbreak of mob-hatred against the Christians, which was encouraged by the Roman authorities, and here again we have a contemporary account of their sufferings. New tortures seem to have been invented to overcome their constancy; among other torments some were seated in a red-hot iron chair, and their skin burnt with hot iron plates. One woman, a slave named Blandina, was tortured for a whole day to induce her to accuse her mistress; but all that she would say was, "I am a Christian, and no wickedness is done amongst us." Pothinus, the aged bishop of

Lyon, was so mauled by the mob that he died a day or two later in prison.

Though secret societies were forbidden throughout the Roman empire, one kind of club was allowed, namely a burial club, the members of which had their own burial places where they and their families could be laid. Wherever there were Christians in a town, they had a burial club of their own, which they called by some special name which their neighbours did not understand, such as the "Purple Dippers" or the "First Gate people". For a long time the wealthy Christians allowed the poorer to be buried in their own private cemeteries; but about the beginning of the third century a Christian banker named Callistus, afterwards Bishop of Rome, arranged for the Roman Christians to have a cemetery of their own, and this cemetery, called the catacomb of St. Callistus, is still to be visited at Rome. Long underground passages, many of which have never been explored, are lined with stone shelves on which the bodies of the Christian dead were laid, many with inscriptions put there by their mourning friends. "Anatolius", says one, "made this for his well-deserving son, who lived seven years, seven months, and twenty days. May thy spirit rest well in God. Pray for thy sister." When persecutions were severe in the Roman Church, the Christians met for worship in the Catacombs, and one dark recess is pointed out as the place where Bishop Xystus was celebrating the Eucharist when he was discovered by a troop of soldiers, and he and his congregation slain.

In spite of persecution, however, the numbers of the Christians increased, and another persecuting emperor appeared in Septimius Severus. This time the persecution chiefly raged in the provinces of Africa, and with it are connected the names of Perpetua, a noble young

matron of Carthage, Felicitas, a slave, and three young men. The men were given to the wild beasts in a show of games, while the two women, after being tossed by an angry cow, were killed by the gladiators. This was in 202 A.D.

The reigns of Decius and Valerian brought about the martyrdom of Cyprian, the great Bishop of Carthage, and the practical martyrdom of one of the greatest writers of the early Church, Origen of Alexandria, who died in prison of the tortures he had undergone. Among other martyrs was the deacon Laurence, who was in charge of the alms of the Church for the relief of the poor at Rome, and who was roasted slowly to death on a gridiron to induce him to give them up. This was in 254, and the capture of Valerian by the Persians in 260 put an end to the persecution. After this the Church had forty years of peace, which lasted till the latter part of the reign of Diocletian. By this time (303 A.D.) Christians had multiplied so much that many of the most important offices in the empire were filled by them, even Diocletian's own wife and daughter having become Christians. But his daughter's husband, the Cæsar Galerius, hated Christianity, and so did Diocletian's colleague Maximian; and the most systematic and furious persecution that had ever taken place was set on foot all over the empire. First of all the churches and their contents were attacked, and it may be said that this was the greatest danger that our Bibles ever passed through; for those who were accused as Christians might at first save their lives by giving up their sacred books to be destroyed. In consequence, scarcely any of the ancient manuscripts of the New Testament date from a time before this persecution. After this came another edict to the effect that all Christian

teachers were to be thrown into prison; a third, that they were to be ordered to sacrifice to the gods of Rome and tortured if they refused; and a fourth that this was to be done not only with teachers, but with all Christians.

Where Maximian and Galerius were in power these edicts were carried out to the full; under Constantius in the West there was much less persecution, though to this time belongs the story of the martyrdom of St. Alban in England. Galerius, however, fell sick of a loathsome malady which he ascribed to the anger of the God of the Christians, and in 311 he stopped the persecution in his part of the empire, shortly before he died. In 313 Constantine and Licinius issued an edict allowing freedom of religion to the whole empire, and the last great imperial persecution came to an end.

All that we have said here is a matter of actual history; but the story of Christian martyrdoms was the chief subject of romance for many hundred years, and with the names of actual persons who had suffered were associated legends and allegories which have come down to our time in story and picture. Such are the story of Margaret who was swallowed by a dragon (death), which at once burst in two, leaving her unhurt; of Dorothea, who sent flowers to her persecutor after her death by the hand of an angel; of Lucia, who took out her own eyes because they were too beautiful, and had them miraculously replaced. But it is probable that Margaret, Dorothea, and Lucia were all actual girls who endured death for their faith, and whose names are the only historical facts which have survived.

It may perhaps be said that the women who laid down their lives for their faith did more than could

have been done in any other way to raise the position of women in general; for in the honour of martyrdom, at least, men and women were equal. But, all left a great legacy of faith and courage to the world, and thenceforward no thoughtful person could believe that Conscience could ever in the long run yield to Force, though this lesson has taken many hundred years to learn.

Illustrative Reading: *Egyptian Wanderers*. Neale. *S.P.C.K.*

CHAPTER XL

THE THINKERS OF THE EARLY CHURCH

It would be a mistake to think that the history of the early Church consisted entirely of martyrdoms and persecutions, though these were what made the life of the Christians of the Empire so different from our own. Christianity had begun as a Jewish religion, and when it was put forward as a religion for the world, many conclusions had to be worked out by those who had been brought up as pagans before they could accept it. When such conclusions differed too far from the tradition which had come down from the apostles of our Lord they were called heretical, and rejected by the Church in general. We must remember that the Church of the first century had no ready-made New Testament by which to measure its views: all it could do was to try to keep as near to the teaching of the apostles as it could, and it was not till the middle of the second century that we find the whole of the New Testament gradually accepted as a standard of faith. It is, however, plain that St. Paul's letters were studied at a much earlier date as

authoritative teaching, and no doubt most Christians in the time of Ignatius had read one or another of our four Gospels. Of these St. Mark, though the earliest written, seems to have been the least popular, and many people believe that its final leaf was torn off at xvi. 8 and no second copy could be found to supply its original ending. The last sixteen verses are known to be by another hand.

The earliest list of New Testament books which has been found is dated A.D. 160, and is a fragment known as the Muratorian Canon. It mentions the Gospels and Acts, nine Epistles of St. Paul, the Epistle of Jude, and two Epistles of St. John. It does not mention 1 Peter, James, Hebrews or 2 Peter, and it adds to our book of Revelation another called the Apocalypse of Peter. The Old Testament was used by the Church in its collected Jewish form in the Greek translation of the Septuagint; but the New Testament seems to have grown gradually into the acceptance of the Church, according as certain books were found to be more valuable than others; thus the Epistle to the Hebrews was kept, and the Epistle of Barnabas, once thought to be equally important, was dropped out, as was also the Apocalypse of Peter.

The Church writers of the generation which lived after the death of the apostles are called the Apostolical Fathers. Among their writings one of the earliest is a tract called the *Teaching of the Twelve Apostles*, and another is a letter of Clement of Rome, both of which probably date before the death of St. John, of Ephesus, who lived on into the beginning of the second century. The *Teaching of the Twelve Apostles*, often called by its Greek name of *Didache*, gives a very interesting picture of the early Church, and shows among other things that Christians had begun to learn that alms

might do more harm than good if not given to the right people. "Let thine alms sweat into thy hands until thou shalt have learnt to whom to give."

The letter of Clement of Rome, the third Bishop, to the Corinthians was written to urge the Church of Corinth to lay aside the jealousies and factions which seem to have been going on ever since St. Paul's time. It belongs probably to the reign of Domitian, 80-90 A.D. Fifteen or twenty years later we get the letters of Ignatius, and by comparing the writings of these two Apostolical Fathers we find that the Church was beginning to organize itself in the form in which we find it in later days. When Clement wrote he spoke, as St. Paul does in his epistles, as if bishops and presbyters were the same order of the ministry of the Church, but Ignatius speaks of bishops, presbyters, and deacons as three orders of the ministry.

Another early writer who preserved recollections of traditions told him in his youth was Papias, who had known the daughters of Philip the Evangelist. Another of the writings of the Apostolical Fathers was one called the *Epistle of Barnabas*, but it is not known whether it was actually written by the Barnabas of the *Acts*. Another was an allegory, *The Shepherd*, written by a man named Hermas. Another Christian author was Justin Martyr, who wrote a defence of Christianity against its heathen and Jewish opponents. He was martyred about 167 A.D., and with him we leave the generation which produced the Apostolical Fathers.

The most important writer in the last half of this century is Irenæus, who succeeded Pothinus as Bishop of Lyon, and was himself martyred about 200 B.C.

From the time of St. Paul downwards the pagan thinkers who became Christians were apt to bring some of their pagan ideas with them, and to endeavour

to work them in with Christianity. One of these was Plato's teaching that knowledge was to be aimed at beyond anything else, so that the man who *knew* most would be a better man than the man who *did* most for his fellow creatures. In reference to ideas of this kind St. Paul had said, "Knowledge bloweth up, but love buildeth up"; and this was the doctrine held by the Church. But the believers in knowledge as the chief thing held to their views; they are known as Gnostics (from *Gnosis*, knowledge), and they did not distinguish between what was known and what was fancied about the nature of God, the nature of man, creation, and the like, and preached their fancies as truths. Irenæus spent much of his time in writing treatises against the Gnostic errors, and so did other Christian writers of the period.

A great African writer, Tertullian, lived about the end of the second century. He belonged to the party of the Montanists, who may be regarded as the Methodists of the early Church. Like the Methodists, they began as a party within the Church, stricter and more zealous than others, and gradually formed an outside sect. Several of the martyrs of this period were Montanists.

Clement of Alexandria, rather later than Irenæus, founded a school of thought which sought to get at whatever might be really true in the Gnostic views of the importance of knowledge, and to keep such truths within the Church. His greatest follower was Origen, who was quite the ablest writer and the deepest thinker of the early Church, and suffered under Valerian about 254 A.D. His views were generally received both in east and west until the time of Augustin, who thenceforward led the thought of the Western Church.

Towards the end of the century the persecution of

Diocletian was too fierce to allow of much intellectual work in the Church. Those Christians who held to their faith were either put to death or driven into hiding, and this state of things only ceased when in 312 A.D. Constantine stopped the persecution by the Edict of Milan.

PART VI

TO THE FALL OF THE WESTERN EMPIRE

CHAPTER XLI

CONSTANTINE

THE Edict of Milan was so important a date in the Christian Church that we have come to it somewhat before its proper time, and we must now go back to the history of the emperor who promulgated it.

Constantius Chlorus, or the Pale, was "Cæsar" in the west while Diocletian and Maximian were emperors. He seems to have been a strong ruler and a mild enforcer of Diocletian's persecuting edicts; it seems probable that he had leanings to Christianity. He had married Helena, daughter of an innkeeper in the district which is now Roumania; on his becoming Cæsar he had had to divorce her to marry the daughter of Maximian, but Helena's name has come down in history as the mother of Constantine. Britain had been disturbed by a usurper who had proclaimed himself emperor, but Constantius suppressed this rebellion, and died at York in 306.

His son Constantine succeeded him, and was proclaimed by the Roman soldiers in Britain as Emperor of the West; Galerius did not sanction this choice, and gave Constantine only the rank of Cæsar. This, however, raised the jealousy of Maxentius, the son of Maxi-

mian, and for the next eighteen years Constantine was fighting for his position, first with Maxentius, and then with Licinius, the claimant of the eastern half of the empire. At one time there were no less than six emperors fighting for power in different parts of the empire; but at last Constantine conquered his various rivals and became emperor of the whole Roman Empire.

Seven years after his father's death Constantine was



Constantine (from a statue in the Vatican)

on his march against Maxentius, when one of the most important occurrences in the history of Europe took place. Constantine was a pagan at this time; he worshipped the old gods of Rome, especially Apollo the sun god; but he had witnessed some of the persecutions under Diocletian, and apparently, like his father, disliked them; he himself said after-

wards that his indignation rose when he saw Christians suffer at Nicomedia, when the persecution first broke out. Maxentius was also a pagan, and a persecutor besides. Constantine's prospects of success in his warfare were doubtful; both he and Maxentius hoped for the favour of the old gods of Rome, who to them were actual powers who could interfere to give them victory; but Constantine seems to have suspected that the God of the Christians was a strong power also. One night as he slept in his tent he had a dream, in which he was commanded to inscribe upon his soldiers'

shields as a monogram, the Greek letters signifying CHR, and to give battle to Maxentius. He gave the order for the monogram when he awoke; it was known as the Labarum, and thenceforward was inscribed upon his banners. The story grew, and took the shape of the legend that Constantine and his army had seen the monogram in the sky at midday with the motto, "In this conquer"; but though we need not believe this, there seems no doubt that it was Constantine's dream which decided him to fight under the banner of Christ rather than of Apollo. At the Milvian Bridge near Rome he conquered Maxentius, who was killed in the battle, and Constantine became undisputed Emperor of the West, Licinius still holding the East. In the year 312, immediately after his victory, he and Licinius together put forward the Edict of Milan, which put an end to all persecutions, and gave leave to Christians and Pagans to worship in their own temples as they pleased. For the first time in the history of Rome it was considered possible that persons should be free to choose their own form of religion.

Constantine and Licinius soon went to war with one another, and it was not till the year 324 that Constantine became Emperor of West and East together. At that time he publicly proclaimed himself a Christian, though, according to the custom of the time, he was not baptized until he was on his deathbed, thirteen years later. Though a Christian, he was by no means a saint. The domestic tragedies in his family were like those of the time of Nero or Domitian, but his conscience was sufficiently aroused to repent of his murders after he had committed them. In public matters he ruled well and wisely, and his first desire was that there should be peace and order



Labarum. From a medal of Constantine

in the Christian Church, which, since the persecutions had ceased, had been disturbed by two fierce controversies: one the schism of the Donatists, the other the heresy of Arius.

The Donatist schism, which lasted in Africa eighty years, dealt with a matter of Church government only; it had to do with the appointment of a bishop who during the persecution had saved his life by giving up the sacred books, which was considered to render him unfit for his office. It was finally ended by St. Augustin of Hippo.

The Arian controversy was more serious, and divided the Christians of the East of the empire into two camps throughout the fourth century A.D. It sprang from the attempt of the eager and intellectual Greek mind to bring the philosophy of the day into Christian thought. The dispute arose at Alexandria with regard to the relation of the Divine Son to the Divine Father. Arius stood as the leader of one side, Athanasius of the other. The controversy spread throughout the Greek-speaking world of the Roman Empire, and when the heathen German tribes, who were incapable of understanding the question at issue, were converted by Arian missionaries, the converts felt it their duty in many cases cruelly to persecute Christians of the opposite party.

Constantine felt it incumbent upon him as a Roman emperor to stop dissensions of all kinds in the lands which he ruled, and in 325 he summoned a council of bishops at Nicæa to discuss and to decide the whole question, and other matters on which there had been controversy in the Church. Three hundred and eighteen bishops met, chiefly from the eastern part of the empire, for travelling was not easy or safe in the disturbed west. The debate raged chiefly over the expression "of *one* substance with the Father", which the Arians wished to

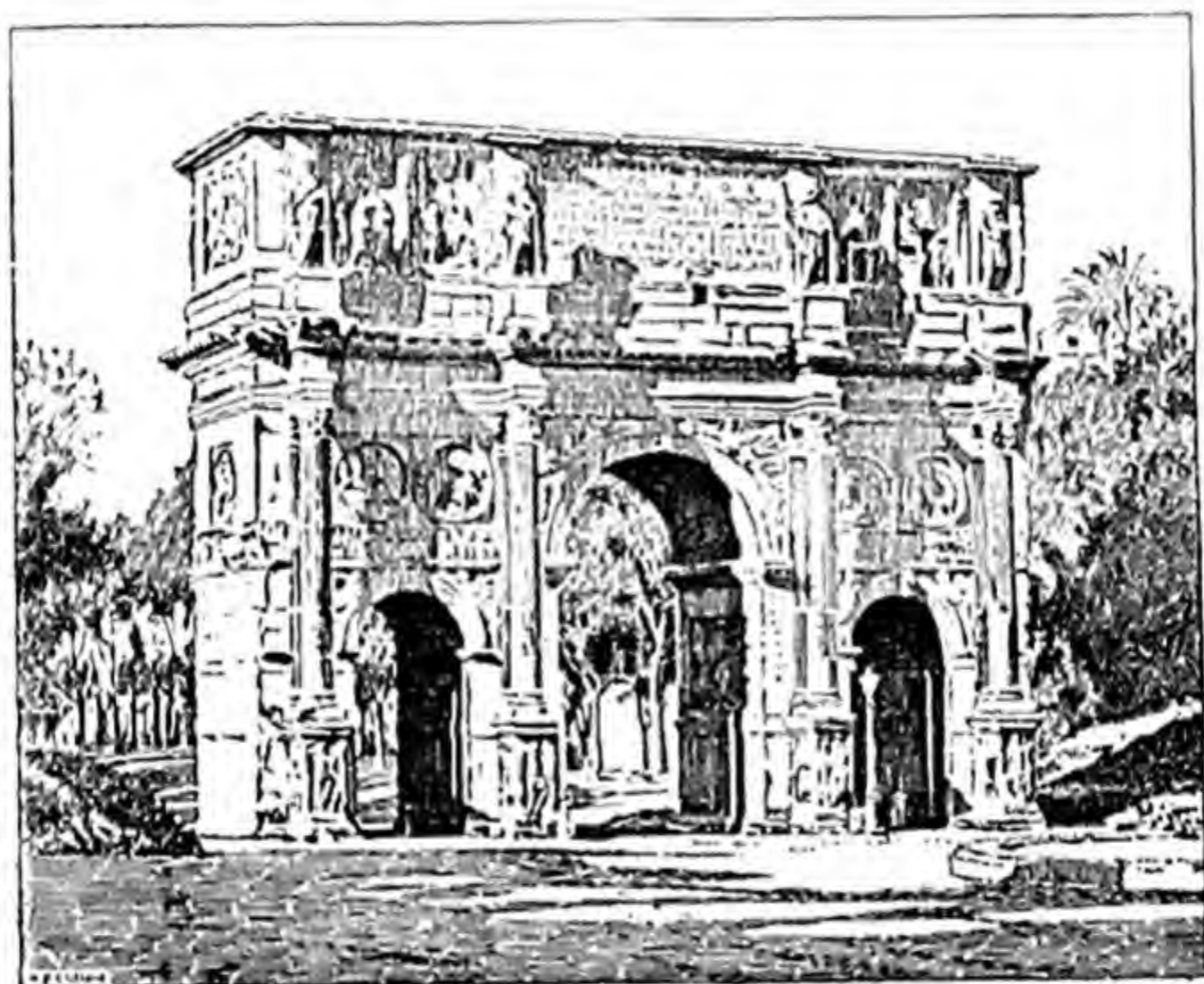
make, by the insertion of one letter, "of *like* substance with the Father"? but the Orthodox party won their point by a large majority. The Nicene Creed was drawn up, containing the disputed clause, as well as others which referred to Gnostic and other controversies. It originally ended with the words, "I believe in the Holy Ghost". The remaining portion of the Creed was added at the Council of Constantinople in 381.

Those who accepted the Nicene Creed were known thenceforward as Orthodox or Catholics. Arius was excommunicated, but he had a large and important following, and in spite of the Council of Nicæa he might have proved triumphant at the Court of Constantine had he not died suddenly in 336.

Constantine considered himself set in authority over the Church. "I am an outside bishop, and you are inside bishops," he said once. He lectured the bishops on their party spirit and want of Christian forbearance, and sometimes preached sermons, the text of which was the victory which God had given him under the banner of Christ. He did his utmost to repair the damage done to the Church by the late persecutions, and one of his first actions was to have fresh copies of the New Testament written and placed in the churches to replace those which Diocletian had destroyed. He made regulations to render it easy for Christian slaves to obtain their freedom, repealed the laws which bore hard on the Christian clergy and people, and ordered Sunday to be kept sacred both by Christians and Pagans, the last being ordered to worship the sun god Apollo on that day. One of his counsellors was the Church historian Eusebius of Cæsarea, from whose writings we get much of our information about the early Church.

Constantine is a great name in history, not only

because he was the first Christian emperor of Rome, but because he was the founder of what we shall hereafter call the Eastern Empire, which lasted for a thousand years after the Western Empire came to an end. He, his son Constantius, and his grand-nephew Julian reigned over the whole of the Roman Empire,



Arch of Constantine at Rome, commemorating his victory over Maxentius

east and west, but he laid the foundation of the Eastern Empire by moving the seat of government from Rome to Byzantium, which he named after himself, Constantinople.

When Diocletian and Maximian shared the empire, each of them had resided not at Rome, but at places more central for their special work; Maximian at Milan, Diocletian at Nicomedia in Asia Minor, so that it had begun to seem natural that the empire should

be ruled from other cities than Rome. Besides this, Rome had never been a healthy place in the summer, especially since the peasants of Rome had left off cultivating the plain of the Campagna between Rome and the Alban mountains, though when the great aqueducts which brought pure water into the city were doing their work matters were not so bad as they came to be later. Byzantium was an ideal place for a great city, situated on a narrow strait of sea, so that ships could come up to its wharfs, while Rome could only be reached by disembarking at Ostia, at the mouth of the Tiber; and from Byzantium both the Mediterranean and the Black Sea could be easily reached by water, while Greece and Asia Minor were accessible by land.

Another great reason for the change, which probably weighed even more with Constantine, was that Rome was the very centre of paganism. Temples to the old gods, and to new ones which had come into fashion from the East, such as Mithra and Isis, stood in every street; he could scarcely take the place of Emperor at Rome without giving in to some of the old pagan customs, while at Byzantium he could make new fashions of royal etiquette. There were as many pagans as Christians at Rome—probably more; while at Byzantium it was easy to make Christianity the fashion. Unfortunately, those who became Christians because it was the fashion too often lived like heathens, and the Christianity of Constantine's successors was not such as to do honour to the name.

Constantine died in 337 A.D.

CHAPTER XLII

JULIAN

CONSTANTINE left three sons, who, though they were in name Christians, behaved much like the Eastern kings of the time of the Assyrian and Babylonian empires. Constantius, the second and the ablest of the three, put two uncles and seven cousins to death lest they should dispute the empire with him, and reigned in the East; the other two went to war with each other, and one was killed and his conqueror put to death not long after in a rebellion in Gaul. Constantius then reigned for eleven years over the whole empire 350-361. He forsook his father's wise policy of religious freedom, endeavoured to suppress the pagan religion by force, and adopted Arian views which he tried to make the prevalent ones in the Church. He became weak and luxurious, ruled by his favourites, and during his reign Christianity showed to so much disadvantage that many men could have found in their hearts to regret the days of persecution. Indeed, this was the time when the nominally Christian world was so far from what it ought to have been that good men and ~~women~~ saw no opening for a religious life except in retiring from the world altogether. In Egypt there were whole villages of hermits, who lived in their separate huts, under one head, tilling the ground for their subsistence and spending much of their time in prayer. These villages were called Luras. Others lived solitary lives in the desert, far from mankind.

When Constantius died he was succeeded by his cousin Julian, one of the family who had been spared from the massacre at the beginning of his reign.

Julian and his brother had been brought up as Arian Christians, but the treatment they had undergone was not of a kind to make them love any kind of Christianity. They were allowed to keep their lives upon sufferance, with spies set about them; Gallus, Julian's brother, was put to death when he grew up, and Julian lived in fear of the same fate. Julian was a very able young man, and he took refuge in books from the troubles which beset him in life. He went to the University at Athens, where he greatly wished for a special teacher, whose lectures he was forbidden to attend; but he sent a friend to take notes of the lectures and studied them in private. His great delight was in the Greek poets, and liked to think himself a Greek; and he greatly loved the new and refined forms of pagan religion, which among educated people had taken the place of the rougher religion of the old Greeks and Romans. Apollo the sun god was his favourite deity, and he seems to have had much the same kind of devotion to Apollo which Amenhotep IV, 1700 years before, had had to the sun god, for whose worship he wished to suppress all the other gods of Egypt. Both in Julian's private religion and in his philosophy, which was that of a mystical school named Neoplatonism, there was much that was fine and noble; but we can see how in rejecting Christianity he rejected a religion which had the power of raising the poor and ignorant for one which could only help the educated. He thought that his private religion would be enough for him, while the old paganism ought to restore the old Greek spirit to the unlearned multitudes.

Julian was sent by Constantius to fight against the rebellious German tribes on the frontier of the Western Empire, and though he had had no previous experience, the young man proved a successful general. Hearing that Constantius was dying, his troops proclaimed Julian

emperor, and the first thing he did was to offer public worship to the old gods, much to the surprise of everyone. When he returned to Constantinople as emperor, he gave out that all religions were to be equally permitted; but it soon became clear that, short of active persecution, he intended to do everything he could to restore paganism and to suppress Christianity.

Julian did his best in his own life to show out the best side of paganism—the philosophic side. He set Marcus Aurelius before him as a model; he lived much more simply than was agreeable to the luxurious courtiers of Constantinople, and tried to induce his court to do the same, much to their dismay. Those Christians of the court who had any consciences retired into obscurity; the others followed the fashion of the day and became pagan, and when their conduct was sneered at Julian indignantly defended them.

He found, however, much more difficulty than he expected in bringing back paganism into general reception. Whatever religion people had by this time was Christian, though often doubtless of a poor kind; and when Julian proclaimed a general sacrifice to Apollo at Antioch, no one came to it except an old priest bringing a dead goose, which he had bought for the occasion. By little and little Julian began to persecute Christians in small ways, which grew more severe as time went on. He made an edict that there were to be no Christian doctrines taught in the schools, but that the old religion was to be the only one taught; he tried to entrap a company of Christian soldiers into sacrificing unconsciously to Zeus, as a condition of receiving extra pay, and was surprised to find that they rushed back and threw the money on the ground when they found that they had been tricked; he commanded that Christians were to be spoken of contemptuously

as Galilæans; and he endeavoured to rebuild the Temple at Jerusalem, partly to please the Jews, partly to discredit the Gospel words, "They shall not leave in thee one stone upon another which shall not be thrown down". Though there was no general persecution of Christians like that in Diocletian's time, several persons seem to have been executed for their faith; and Julian, who had once been a Christian, was named by his subjects Julian the Apostate.

The party sent to Jerusalem to rebuild the Temple returned with tidings of ill success. An earthquake had destroyed their work; flames had issued from the ground and made it impossible for them to go on building. Two of Julian's old comrades at the University of Athens, Gregory of Nazianzus and Basil, did their utmost to help the Christians of Asia Minor to resist Julian's paganism, and the saying went about that these troubles were not to last.

They did not last. Julian had only reigned two years when he went off at the head of an army to fight the Persians. The Christians who watched the course of events told each other that his luck had changed—that he was no longer the brilliant unconquerable young general who had won the hearts of his troops in Germany. The expedition met with great difficulties, Julian was taken in by false information, and during a skirmish he was struck in the side by a spear and mortally wounded. It was said that he cried out, "Thou hast conquered, Galilæan!" and it seems not improbable, since he must have known that no one else would care to carry on his campaign against the Christian religion. He lived for some hours, took leave of his friends, and died with dignity and courage.

With him ended the last hopes of paganism; for Jovian, the general whom the army chose to succeed him, was

a Christian, and proclaimed Christianity as the religion of the empire.

Illustrative reading: Passages from the second and third acts of the *second* part of Ibsen's *Emperor and Galilæan*.

CHAPTER XLIII

THE BARBARIAN ENEMIES OF ROME

THE last hundred years of the Western Empire, from the death of Julian onwards, remind us of a rocky beach in a stormy rising tide, when the water breaks in spray against the rocks with increasing force, and the space between them changes to water instead of land, till all is submerged. Just as Cæsar had no sooner made Gaul subject to Rome than he found the German tribes pressing in and disturbing his arrangements, so no sooner had the Goths settled down in the portion of Europe between the Baltic and the Black Sea, in some kind of alliance with Rome, than behind them came tribes of Huns, disturbing their settlements and driving them on into Roman territory, whether they would or not. To the west of the Goths were settled the tribe of the Vandals or Wendels, and farther westward still Saxons, Swabians, and other German tribes. The fresh disturbance caused by the Huns drove the Franks into Eastern Gaul, the Saxons to the south and east coast of Britain, and the southern shore of the Straits of Dover. The Goths had become partly civilized, and had been converted to Arian Christianity by Bishop Ulfilas, who translated the Bible into the Gothic language, but left out the historical books of the Old Testament, lest the accounts of Jewish battles should encourage their fighting propensities.

The religion from which the Goths had been converted to Christianity was practically shared by all the Teutonic and Scandinavian tribes. The gods whom the Saxons worshipped when they came to England, Woden, Frey, Thunnar, were the same as those whom the Danes and Norwegians knew as Odin, Frey, and Thor; and these belonged also to Goths, Vandals, Suevi, and the other Germanic tribes. The same kind of wish to identify their gods with those of the Romans, which the Romans had shown with regard to other nations, brought about the naming of the days of the week which we still use. The Romans had named the days of the week after the Babylonian system of consecrating each day to one of the heavenly bodies, and the Germanic tribes called their weekdays after the gods which seemed best to correspond with the Roman planets, thus—

Babylonian	Roman	Germanic
Day of the Sun	Day of the Sun	Sun-day
Day of the Moon	Day of the Moon	Moon-day
Day of Nergal	Day of Mars	Day of Tiw
Day of Nebo	Day of Mercury	Day of Woden
Day of Marduk	Day of Jupiter	Day of Thor
Day of Ishtar	Day of Venus	Day of Freya
Day of Ninib	Day of Saturn	Day of Sams

This religion was a very rough and uncivilized one, as it appeared in the fourth century, but it produced many fine qualities. Valhalla was the heaven to which the souls of brave men who fell in battle would go after death, to drink and feast for ever in the hall of the gods. Death in battle was the most desired, and the most dreaded was a death from sickness or age—"a straw death, a cow's death", the proverb ran. The rainbow was the bridge of the gods, and the sea was the home of the serpent, Midgard, who coiled round the

earth, stronger than anyone but Thor. Many of the stories of German mythology still survive in some of our fairy tales.

The Huns, who drove the Goths southward, were a tribe of wild Asiatic barbarians, not of Aryan race. They are said to have drifted westward from the west of China, where the Great Wall marks an attempt to keep them from the fertile eastward provinces. They were a short, sturdy, yellow-faced people with small slanting eyes, low foreheads and flat noses, and Romans and Goths



Coin of Valens, 364-478

thought them so hideous as to be hardly human. They seem to have lived on horseback, like the Scythians who invaded Palestine in the time of Josiah. Half-savage as they were, they seem scarcely to have been more cruel than their Aryan neighbours, and the name of Attila survives as a somewhat heroic figure in German legends.

The Goths might have helped to keep the Huns out of Europe, had they been encouraged to make common cause with the Romans; but by this time the empire was divided between two brothers, Valentinian and Valens; and when the Goths approached Valens, saying that the Huns had driven them out of their settlements on the Danube, and asking to be allowed to settle on waste lands in Thrace, the emperor and his courtiers responded so harshly to the request that the Goths lost all sense of friendliness to Rome. Two hundred thousand Goths, men, women, and children, were allowed to cross the river, but the children were taken away from their parents and sent to distant parts as hostages, while the officers who were commissioned to supply the new-

comers with food fed them with dog's flesh and uneatable meat charged at an enormous price. The Goths took up arms, attacked the Roman army, and finally slew Valens at the battle of Adrianople, 378 A.D. They marched on to Constantinople, but had no means of taking a fortified city, and finally settled themselves in Illyria.

The other emperor, Valentinian, had died some time before this and had been succeeded by his son Gratian; and Gratian chose as the ruler of the Eastern Empire an able young general named Theodosius. His own West, indeed, gave him enough to think of; for a usurper named Maximus had seized upon Britain and Gaul, and proved himself strong enough to conquer while Gratian did little but hunt. Gratian was murdered, and Maximus reigned in the West until he in his turn was put to death by Theodosius, who ruled as emperor of East and West from the death of Maximus, 388, to 395.

CHAPTER XLIV

THE FALL OF THE WESTERN EMPIRE

THE two sons of Theodosius, Honorius and Arcadius, succeeded him, Honorius in the west and Arcadius in the east. Both were weak and effeminate, and the real government was carried on by Stilicho, an able general, in the west, and a man called Rufinus in the east. But the great figure of the beginning of the fifth century is not a Roman, but a Goth — Alaric, king of the Goths, who had conquered Valens and settled in Illyria. On the death of Theodosius Alaric

invaded Greece, evaded Stilicho, and was eventually appointed ruler of the Illyrian territories under Arcadius. In 402 he invaded Italy and was defeated by Stilicho; but Alaric was one of the generals who always retrieve their defeats. For the time he made a treaty with Stilicho. Honorius held public games to celebrate this victory, among other details a show of gladiators. But a Christian monk named Telemachus climbed down into the arena and cried out to the audience that they were committing murder in allowing this cruelty. The mob stoned him to death, but no other show of gladiators was ever held in Rome.

Honorius, who was a contemptible person in every way, retreated with his court to Ravenna, which was surrounded by almost impassable marshes. He soon found that the Goths were not the only enemies Rome had to dread.

The Vandals were at this time purely heathen, and when they broke into Italy in 405, and overran it as far as Florence, their leader Radagast bound himself by a vow to reduce Rome to a heap of stones, and to sacrifice the senators upon the altars of the gods whom the Teuton tribes worshipped. Stilicho drove him back from Florence, and the vow was not performed. The Vandals contrasted greatly with the Goths, whose contact with Christianity and civilization had greatly softened their roughness, and who, though doubtless they kept many of their heathen habits, were a better set of men than were to be found in many parts of the degraded empire calling themselves Christians.

The more distant parts of the empire had by this time been left to themselves, Britain among the rest, and the western movement of the Teutonic tribes had increased the migration of the Saxons and "English"

from oversea to the east and south of our island. The fact that the Britons for three centuries had been defended by Roman troops had made them helpless to defend themselves, and over the greater part of England the only record of Keltic rule lies in the names of rivers and hills which have survived the Saxon invasions, and which belong to the Keltic tongue.

In spite of Stilicho's great feat in ridding Italy of Radagast and the Vandals, Honorius had not the sense to see that he was the only defence of the Western



Roman Shoe (leather) found in London

Empire against the barbarians, and allowed him to be murdered by his rivals at Ravenna. In him fell the only man who could cope with Alaric. Alaric marched to Rome, and invested the city in 408.

Rome had never been besieged by a foreign enemy since the time of Brennus and the Gauls, and the Romans could hardly believe that they were actually surrounded by enemies. Alaric, indeed, had a right to be furious; for not only had the Emperor Honorius not kept the terms which he had sworn to keep, but the foreign troops of Stilicho, German soldiers who were of kin to the Goths, found themselves pillaged and their families massacred in the cities of Italy. It was astonishing that Alaric was as moderate as he proved to be; but he pursued the siege till at last the Romans

found themselves with their food supplies cut off, a prey to famine and pestilence. It was said that when a pagan soothsayer announced that if the Romans would only sacrifice to the old gods of Rome, the Goths would have to raise the siege, many Christians of high position were inclined to yield, but the Senate showed the old Roman spirit, and announced that Christians they were, and Christians they would remain. They had hoped for help from Honorius at Ravenna, but it never came. They sent an embassy to Alaric, and told him that if he took Rome all the people of the great city would rise up and fight him inch by inch. "The thicker the hay the easier mowed!" laughed Alaric. He was asked what ransom he would accept, and answered, "All the gold and silver in the city, all the valuables, and every 'barbarian' slave in Rome." "What, then, do you leave us?" said the ambassadors. "Your lives," replied Alaric. However, he was a man with more conscience than could be found among the courtiers of the contemptible Honorius, and finally he fixed a moderate ransom and led his troops away from Rome. But Honorius was too proud and too foolish to comply with the terms Alaric had made with Rome, and Alaric marched against Ostia, the port which supplied Rome with food, and took it. Thence he summoned Rome to surrender, and set up a rival emperor to Honorius, named Attalus. Attalus proved to be disloyal to Alaric, and Alaric dethroned him. In 410 Alaric was again at the gates of Rome, but this time there was no siege. The Gothic and German slaves within the walls opened the gates, and the Romans awoke on August 24, 410, to find the Goths in possession of Rome. Alaric allowed them to pillage whatever they found except the churches—especially those of St. Peter and St. Luke; but commanded them to

spare unarmed citizens and the girls and women who had devoted their lives to Christ under vows of consecration. Otherwise they were allowed to work their will.

After the sack of Rome, which lasted for five days, Alaric went into Southern Italy, and was going to lead his troops into Sicily when he was prevented by



Ruins of the Forum, Rome

a violent storm. Before he could carry out his plan, he was seized by sudden illness, and died at Cosenza. His soldiers impressed slaves to divert the course of the river which runs beside the city, and buried Alaric in the river bed. Then they killed the slaves, so that no one should ever know his burial place, and the river flowed placidly over the bones of the conqueror of Rome.

Before the century was over Rome saw itself twice more at the mercy of a wave of barbarian invaders.

Forty years after the death of Alaric, Attila the Hun, at the head of an immense army, overran the whole of Europe from the Danube to the Seine. He was met by the Roman general Aëtius, at the head of an allied army of Romans and Goths, and was defeated at the battle of Châlons in 451. Attila went on to Italy, where he threatened Rome, but was induced to retreat on the intercession of Leo, Bishop—now called Pope—of Rome. It is said that Attila was reminded, both by Leo and by his own friends, that Alaric had died very shortly after his conquest of Rome, and that this had made him more ready to make terms. Attila himself died suddenly two years later, in 453.

The third attack was from the Vandals, in 455, only four years later than Attila's attempt. The Vandals, under Genseric, had now taken possession of Sicily, Carthage, and Spain, where they have given their name to the province of Andalusia. Invited by the Empress Eudoxia, who had been commanded to marry the murderer of her late husband, the Vandals sailed to Rome, and disembarked at Ostia. Here Pope Leo with his clergy met them, and persuaded the leader to give orders to spare those who did not resist, and not to set the city on fire. The Vandals, however, did so much damage that "Vandalism" has thenceforth been a name for wanton destruction of beautiful things. By this time they no longer called themselves heathen, but Arian Christians, though their Christianity chiefly consisted in persecuting Christians of the Orthodox party.

During this period the Eastern Empire presented a curious contrast to the Western. When Arcadius died in 407 he left only young children; but happily the minister who was left in charge of them was an honest man and had regard to their interests. The boy, Theo-

dosius II, was very young and somewhat weakminded; and in 414 the eldest girl, named Pulcheria, a very clever and capable maiden, was appointed "Augusta" at the age of sixteen, and made regent for her brother. She practically ruled the Eastern Empire for between forty and fifty years, first during her brother's minority, then as his counsellor, and finally, at his death, as empress in her own right. While the Western Empire was dropping into ruins, peace and prosperity, with few exceptions, reigned in the East under Pulcheria's rule. She did not choose an emperor consort, though in her old age she took a worthy senator named Marcian as her nominal husband; she and her sisters lived as nuns in the imperial palace, so that it was like a monastery. From this monastery Pulcheria performed the duties of a ruler with steady industry and without personal ambition, giving her weak-minded brother the credit for the prosperity which was her work. She ought to be honoured among the most remarkable women of history.

At last, in 476, the last Emperor of the West, a young man named Romulus Augustulus, found himself so incapable of keeping order in the few territories which still recognized the authority of Rome—where fresh claimants for power were constantly appearing—that he appealed to a notable German leader named Odoacer to help him. Odoacer was willing to take the power, but had no desire to keep the young emperor as his nominal head; accordingly he persuaded Augustulus to resign his office, and sent the imperial robes and crown to the Eastern emperor, saying that one emperor was enough. Odoacer did not call himself by any other name than that of Patrician, or governor for the emperor at Constantinople.

And this was the end of the Western Empire, and of Imperial Rome.

"The merchants of the earth weep over her, for no man buyeth of their merchandise any more; merchandise of gold, and silver, and spice, and wheat, and cattle, and sheep, of horses, and chariots, and slaves, and souls of men. And the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and men shall find them no more at all."

Illustrative reading: "A Centurion of the Thirtieth," and two following chapters, from *Puck of Pook's Hill* (Kipling).

CHAPTER XLV

THE BEGINNING OF THE NEW ORDER

NEITHER in the Eastern nor Western Empire was the force to be found which was to bring about the civilization of a new Europe. The outlook was like a stormy sea under a stormy sky; Goths and Huns, Vandals and Kelts, Greeks and Romans, Orthodox and Arians, Pagans and Christians were all seething together in wild struggles, and if it had not been for the Church, which was like a strong wire giving strength to a cable whose strands would else have parted, we might still be living in times as wild as the early Middle Ages. It was Christian monks and clergy who handed down Roman law to show rulers how to keep order, and Roman literature to hold up a standard of education, to civilize the new Europe.

It would therefore be a great omission if we did not sketch briefly the great names of the Church from the time of Constantine to that of Augustulus.

The first of these is Athanasius of Alexandria, to

whose memory the Athanasian creed is popularly credited, though he had nothing to do with it; it is a production of the Western Church, not of the Eastern, and dates from a later time than his. He was present at Nicæa as a deacon, consecrated Archbishop of Alexandria in 326, banished from his see four times when his enemies had the ear of the Court of Constantinople, and recalled from banishment four times before his death in 373. On one occasion his enemies actually kidnapped one of his flock and accused Athanasius of having murdered him, showing a human hand as that of the murdered man. The friends of Athanasius were happily able to find and produce the man sound and unhurt. He is chiefly known as an uncompromising champion of the Orthodox Christian Faith, which he defended with such steady boldness that he gave rise to the proverb, "Athanasius against the world".

The three great Fathers of the Eastern Church, Basil of Cæsarea, Gregory of Nyssa, and Gregory of Nazianzus, were born towards the end of Constantine's reign; the two first were brothers, and all three were friends. Basil and Gregory of Nazianzus studied at Athens with Julian in their youth; but he found them to be ardent opponents when he attacked Christianity. All three were disciples of Origen. Basil, in spite of very poor health, lived an ascetic life, and spent his time between writing in defence of his faith, public work as a bishop, and personal deeds of charity. Among his other works he founded a great hospital for lepers. He died in 379, the two Gregorys surviving him more than twenty years.

A younger member of the same group, who was a boy when Basil was in full activity, was John, surnamed Chrysostom, or Golden-mouth, from his eloquence. He

was chosen patriarch of Constantinople in 398, and was adored by his flock, and hated by Eudoxia, the wife of Arcadius. It is perhaps hardly surprising that she did not approve of him, since he preached publicly against her, beginning one of his sermons on the Baptist thus, "Again Herodias rages, again she dances, again she demands the head of John!" Eudoxia succeeded in getting him banished in 404, but his enemies found his letters so strong a power that they determined to send him to the solitudes on the east of the Black Sea, where he would be cut off from all communication with the world of Constantinople. In spite of his failing health and of the bitter winter season they insisted on his removal at once, and he died on the journey, saying with his last breath, "Glory be to God in all things!" The year in which he died saw also the death of Arcadius, whose children, Pulcheria and Theodosius, in later years had Chrysostom's body removed to Constantinople and buried with honour as that of a saint, praying for the forgiveness of their parents for their conduct to him.

We go back now to the Western Empire, where during the last half of the fourth century Ambrose of Milan is the greatest figure in the Church. He was a layman, a popular governor of Liguria, much beloved by his people, but, though a Christian, he had, as was the custom at that time, delayed his baptism for a later period. He came to his chief city, Milan, where the Arians and the Orthodox were debating furiously the election of a bishop, whom both sides wished to be of their party, and exhorted them to make peace together. Suddenly a child cried, "Ambrose, Bishop!" the mob took up the cry, and though to become bishop was the last thing Ambrose desired, and he did all he could to avoid the honour, he was at last persuaded by the emperor's order that it was the office to which he was called. His fame

as a great bishop soon spread over Italy; his power of ruling found plenty of scope in the Church of Milan, and he was an honoured and trusted friend of Maximus, Theodosius, and Stilicho. Some of the customs which he introduced at Milan are kept up there to this day. He may be said to have invented the modern hymn, and



Church of St. Sophia, Constantinople, dedicated 538 (now a Mohammedan mosque)

translations of some of his hymns, such as "O strength and stay upholding all creation", are to be found in every modern hymnbook.

The most celebrated action recorded of Ambrose is his bold reproof of Theodosius when the latter had punished a riot at Thessalonica by a horrible massacre. When Ambrose heard of the massacre he left Milan, and wrote to Theodosius to say that he would not celebrate the Eucharist before the emperor till he should do penance

for his crime. Theodosius, however, presented himself at the chief church at Milan, but was met by Ambrose, who bade him depart, as polluted by innocent blood. Eight months later Theodosius humbly begged to be re-admitted to the Church, and this time Ambrose allowed him to take his place as before, on condition that he passed an edict to the effect that a condemned criminal should not be executed for thirty days after his condemnation.

A contemporary of Ambrose was Jerome, whose great work was the translation of the Old and New Testaments into Latin from Hebrew and Greek. This translation is known as the Vulgate, and is still used in the Roman Church.

The most important name in the Western Church, however, is that of Augustin, whom we can only touch on lightly for want of space. He was born in North Africa in 354, the son of a heathen father and of a Christian mother, and after a wild youth he was brought to desire better things. After many struggles he was praying alone in a garden when he heard a child from a neighbouring house singing, "Take up and read", and he took the casual words as a divine message. He took up and read St. Paul's Epistles, and opened them upon a verse so suitable to his needs that thenceforward he became one of the most influential Christians of the Western Church. Probably no other writer has had so much effect upon the theology of Christendom, or kept it for so many centuries. He was baptized by Ambrose of Milan, and in 393 he was made Bishop of Hippo in North Africa. He was not infallible, and in dealing with the Donatists he sanctioned the principle that the Church might coerce erring consciences for their good—a mistake which brought about many troubles in after centuries.

Three years after Alaric had taken Rome Augustin

wrote his greatest work, the *City of God*. It was written with two objects: one to prove that the troubles of the time had not been brought about because the empire had forsaken heathenism, the other to point out that however the cities of this world might rise and vanish, there was an Eternal City which would last for ever.

For thirty-three years Augustin lived on at Hippo, and though he resided in an out-of-the-way part of the Roman Empire, during all that time he was by far the most important personage in the Christian Church. From far and near people came or wrote to ask him questions as to what ought to be done or to be believed, and his answers were almost always wise and gentle. The Western Empire was falling into ruins, invaded here by Goths, there by Vandals, elsewhere by Saxons or Burgundians. The people who lived under the rule of Rome believed that Rome was eternal, and the state of things they saw made them feel that the Last Day must be near. They wrote to ask Augustin what he thought. He told them that the Last Day might be near or not, but that in any case they must act as if the world were going on, and do all the good they could to other people. Then the Vandals, under Genseric, invaded and wasted Spain and crossed the Straits of Gibraltar into Africa. Many of the Spanish bishops and clergy had fled into hiding; Augustin was asked whether this was the right course to follow now that the enemy was in Africa. Certainly not, he said, their duty was to their flocks, and they must either stay with their flocks at the risk of death or take their flocks with them into hiding. He was as good as his word. The Vandals besieged Hippo, and Augustin did all he could to encourage his people to resist the invaders, working, writing, and exhorting to the last. He died during the siege, in the

arms of his friend Alypius, who had been with him in the stormy days which ended by his conversion to Christianity.

Turning back to the East we must notice Cyril of Alexandria. His episcopate (412-444) began ill, though afterwards he was deservedly honoured as a great archbishop. Many of the zealous Christians of the fifth century seem to have entirely lost the idea that Christians had any duty to behave decently to heathens or Jews; and the beginning of Cyril's episcopate was disgraced by a riot of the Christians against the Jews of Alexandria. Worse, however, was to happen. There was a pagan præfect in the city named Orestes, and an elderly lady named Hypatia, whose lectures on Neoplatonism were attended by crowds, and who was considered by the Christians to be the mainstay of paganism in Alexandria, and to support Orestes in his opposition to Cyril. A Christian mob, led by one of Cyril's officials, seized Hypatia and put her to death under circumstances of horrible cruelty. There is no reason to suppose that Cyril was privy to the crime, but doubtless he had encouraged the spirit which led to it; for Cyril, like many other champions of the Church at that period, had no notion that it was a duty to keep his temper when dealing with heathens or heretics. This occurred in 415 A.D.

Last of the great Churchmen of the century we come to Pope Leo of Rome, whom we have already mentioned as braving both Attila and Genseric in the cause of his country. Under Honorius, hiding from danger among the marshes of Ravenna, the Western Empire was already practically dead; but the name of Rome lived on as the source of all law, authority, and order, and as the emperor had deserted his post the Pope naturally stepped into it. Leo united the ideas of Roman and Christian authority, and he did his utmost to make the supremacy

of the see of Rome recognized both in East and West. He claimed obedience, but did not get it, from the see of Constantinople, and may be said to have been the first to lay the foundations of the Papacy of the Middle Ages. This, however, we must remember, was the only human means by which barbarian Europe could have been civilized; had there not been one central authority recognized by kings and chiefs, the wild turmoil of the centuries which followed the fall of Rome might have lasted far longer than it did.

As Ambrose was the first hymn writer of the Church, Leo was the first collect writer. Several of his collects, some of which are found in the Prayer Book of the Church of England, take us back to the troublous days of Goths, Huns, and Vandals. One of them prays "that the course of this world may be so peaceably ordered by Thy governance that Thy Church may joyfully serve Thee in all godly quietness". Another takes us back to days of slavery, praying that we may be "neither stained with vices of our own, nor held in bondage by the sins of others"; and yet another reminds us of the days of triumphant heathenism, when it asks that "the hearts of the rebellious may be subdued to the truth of the Gospel".

For the new day was already dawning. Already Patrick was preaching Christianity in Ireland, Benedict was founding his rule in Italy, and before the century was out Remigius was to baptize Clovis the Frank and three thousand of his warriors at Rheims, and to found the Christian kingdom of France.

The End

away, I can
say breathe
me.

Class No. _____ Book No. _____

Acc. No. _____

This book may be kept for 14 days. An over - due charge will be levied at the rate of 10 Paise for each day the book is kept over - time.

[illegible]

CHRONOLOGICAL CHARTS

The Chronology here given for Egypt is Breasted's, generally accepted by Egyptologists at the date of writing this book. But fresh discoveries are constantly being made, and, in consequence, details may, to some extent, prove variable.

CHRONOLOGICAL CHART TO PART I

Uncertain dates marked by asterisk. The deaths of the kings are the dates given in Part I

	EGYPT.	BABYLONIA, ETC.	ISRAEL.	GREECE.
B.C.				
4241	Egyptian Calendar introduced.			
4000	*Kingdoms of Upper and Lower Egypt.			
3400	Menes King of Egypt.			
3000	1st Dynasty.			
2980	2nd Dynasty ruling.			
2900	Old Kingdom begins.			
2877	4th Dynasty ends.			
2800	Khufu. Pyramid.			
2774	*Khafre. Pyramid.			
2750	Menkure. Pyramid.			
2625	5th Dynasty, Memphis.			
2475	6th Dynasty.	Sargon of Agade.		
2460	7th Dynasty ..			
2445	*8th Dynasty ..	Kings of Sumir and Accad.		
2200	9th Dynasty ..	" "		
2160	10th Dynasty ..	" "		
2000	Middle Kingdom begins	" "		
	11th Dynasty ends ..	*1st Dynasty, Babylon.		
	12th Dynasty begins.	*Hammurabi of Babylon ..		
1970	Anememhat I.		*Abraham.	
1935	Sesostris I.			
1903	Anememhat II.			
1887	Sesostris II.			
1849	Sesostris III.			
1801	Anememhat III.			
1792	Anememhat IV.			
1788	Fall of Middle Kingdom.			

This book is available for No. 2-1

1788-1580	13th to 17th Dynasties ..	Hittites invade Babylonia ..	.. ..	.. ..	Minos of Crete.
*1675	Confusion ..	Kassite conquest of Babylon.	.. ..	Children of Jacob go to Egypt.	
*1575	Hyksos expelled.				
1580	EMPIRE, 1st Period, 18th Dynasty.				
1557	Ahmes d.				
1550	Amenhotep I.				
1501	Thothmes I.				
	Hatasu.				
1480	Thothmes II.				
1447	Thothmes III and Hatasu.				
1420	Thothmes III.				
1411	Amenhotep II.				
1375	Thothmes IV.				
	Amenhotep III ..	.. ..	.. ..	.. ..	Mycenae (commerce with Egypt)
1358	Amenhotep IV ..	.. ..	.. ..	Hebrew tribesmen "Habiru" enter Palestine.	*Trojan war (?)
1350	End of 1st Period.				
	EMPIRE, 2nd Period, 19th Dynasty.				
1315	Harmhab.				
1314	Rameses I.				
1293	Siti I.				
1225	Rameses II ..	.. ..	.. ..	Jacob tribes oppressed in Egypt.	*Exodus.
1215	*Merenptah ..	.. ..	.. ..
1200	*Confusion ending.	.. ..	.. ..
	20th Dynasty.				
1198	*Rameses III ..	.. ..	.. ..	*Rachel tribes enter Canaan.	Philistines settle on coast of Canaan.
1167	Rameses III.				
	Decline of Empire,				
1150	DECADENCE.				
1090	21st Dynasty ..	.. ..	.. ..
945	22nd Dynasty. Libyans seize the throne.				
		Tiglath Pileser I (Assyria).			

CHRONOLOGICAL CHART TO PART II

To Expulsion of Kings of Rome

	ASSYRIA.	BABYLONIA.	ISRAEL.	GREECE.	ROME.	EGYPT.
B.C.						
1000	..	..	Empire of David.	..	..	Sheshonk I (Shishak).
950	..	..	Solomon ..	..	..	..
913	..	..	Disruption of Monarchy.	..	..	..
931	..	..	Raid of Shishak.	..	..	..
885	Ashurnazi-pal (Shalmaneser II).	..	Omri.	..	..	..
854	..	..	Ahab.	..	..	..
800	..	..	Battle of Qarqar.	..	..	..
776	..	..	Syrian Wars.	..	..	..
745	Pul (Tiglath P. III).	..	..	..	..	..
732	..	..	Captivity of N.E. Israel.	..	Rome founded (753).	..
727	Shalmaneser IV.	..	Submission of Judah	..	Rome under Kings.	..
722	Sargon II	Merodach-Baladan	Samaria destroyed.	..	..	Shabako (25th Dynasty).
711	..	..	Revolt of Hezekiah.	..	..	Tirhakah.
705	Sennacherib	..	..	..	..	..
701	..	..	Submits to Sennacherib.	..	..	..
691	..	..	*and advance of Sennacherib. Army plague-stricken, retreats.	..	..	..
681	Esarhaddon.	..	..	..	..	Sack of Thebes (672).
667	Ashur-bani-pal	War with Assyria	..	..	..	and conquest by Ashur-bani-pal (655).
651	..	..	..	..	..	REVIVAL.
						Psamtik (641).

	Ashur-bani-pal dies Scythians attack Nineveh.	Nabopolassar	Josiah's Reforma- tion.	Rome under Kings.	
625	Medes and Baby- lonians attack Nineveh.	..	..	..
624	..	..	..	..
622	..	..	..	..
609	*Fall of Nineveh	Nebuchadrezzar II.	Battle of Megiddo	..	Neco II. Defeated at Car- chemish.
608	..	..	..	..	..
605	..	Battle of Carche- mish.	..	..	Hophra.
598	..	Babylonian Empire.	Jehoiakim revolts	..	..
589	..	..	Siege of Jerusalem. 1st Captivity.	..	..
586	..	..	Zedekiah revolts. Siege of Jerusalem. 2nd Captivity.	..	..
583	..	..	Gedaliah murdered 3rd Captivity.	..	A party of Jews settle in Egypt. Amasis.
560	..	..	..	..	..
	PERSIA				
559	*Cyrus conquers Media.	..	..	..	..
546	Cyrus conquers Lydia.	Nabonaid.	..	..	..
538	Cyrus conquers Babylon.	..	..	..	..
536	..	..	Leave given for re- turn of Exiles from Babylon under Zerubbabel.	..	Psamtik I. Cambyses conquers Egypt.
529	Death of Cyrus.	..	..	..	Egypt becomes a Persian province.
527	Cambyses.	..	Death of Peisistratus	..	..
522	Death of Cambyses.	..	..	..	..
521	Darius Hystaspes.	..	Jews rebuild Temple.	..	..
520	..	..	Jews finish Temple.	..	..
516	..	..	..	..	..
509	..	..	..	..	Expulsion of Kings.

347	..	..	Plato <i>d.</i> ..	First Samnite War.	..	..	Joins in revolt of Egypt under Tachos.
338	..	..	Philip conquers Greece. Alexander succeeds.	..	..	..	* Temple burned and Jerusalem sacked (?).
333	Darius III	..	Attacks Persia ..	..	..	..	Alexandria founded.
332	..	..	Battle of Granicus.	..	..	..	..
331	..	..	Battle of Issus.	..	..	..	..
	End of Persian Empire.	..	Battle of Arbela.	Second Samnite War.	..	..	..
326	..	..	Expedition to India ..	..	..	Egyptian province ..	..
323	Macedonian province	..	Retreat. Alexander <i>d.</i> ..	..	..	..	Greek province under Ptolemies.
	..	..	Syria and Greek province under Seleucids.	..	..	..	..

CHRONOLOGICAL CHART TO PART IV

B.C.	Rome (Europe).	Syria (Asia).	Egypt (Africa).	JUDÆA (Egyptian Province).
312	.. .. .	Seleucus I	Ptolemy I (323).	
285	.. .. .	Antiochus I (280)	Ptolemy Philadelphus.	
279	War with Tarentum (Pyrrhus).	.. .. .	.. .. .	Law translated into Greek (Septuagint).
270	Rome master of Italy.	.. .. .	.. .. .
263	1st Punic War (Regulus).	.. .. .	.. .. .
247	.. .. .	.. .. .	Ptolemy Euergetes.	
240	1st Punic War ends.	.. .. .	.. .. .
223	.. .. .	Antiochus the Great.	Ptolemy Philopater.	
222	.. .. .	.. .. .	.. .. .
219	and Punic War (Hannibal).	.. .. .	.. .. .
217	.. .. .	Conquers Ptolemy at Raphia.	.. .. .	Judæa becomes Syrian province.
216	Battle of Cannæ .. .. .	.. .. .	.. .. .
205	and Punic War ends (Scipio Africanus)	.. .. .	Ptolemy Epiphanes.	
201	.. .. .	.. .. .	.. .. .
196	Conquest of Greece.	Seleucus Philopater.	.. .. .
187	.. .. .	Antiochus Epiphanes.	.. .. .
183	Death of Scipio Africanus and Hannibal.	.. .. .	.. .. .
175	.. .. .	.. .. .	.. .. .
167	.. .. .	Antiochus Epiphanes d.	.. .. .	Pollution of Temple.
165	.. .. .	.. .. .	.. .. .	Maccabee Revolt.
161	.. .. .	.. .. .	.. .. .	Rededication of Temple.
160	Decree of Senate in favour of Jews	.. .. .	.. .. .	Death of Judas.
149	3rd Punic War.	.. .. .	.. .. .
147	Achaean Revolt.	.. .. .	.. .. .
146	Destruction of Carthage and Corinth (Scipio Emilianus).	.. .. .	.. .. .
135	.. .. .	.. .. .	.. .. .	John Hyrcanus King.
133	Tiberius Gracchus (murdered).	.. .. .	.. .. .

CHRONOLOGICAL CHART TO PART V

	ROMAN EMPIRE.	JUDÆA.	CHURCH HISTORY.
B.C.			
42	Battle of Philippi	Herod.	
	Antony goes to Egypt.		
30	Civil wars between Antony and Octavius Cæsar.		
29	Death of Cleopatra and Antony.		
28	Accession of Augustus.	Execution of Mariamne.	
18	.. .. .	Herod restores Temple.	
7	.. .. .	.. .. .
4	.. .. .	Death of Herod.	* Birth of our Lord (?).
	.. .. .	Archelaus Ethnarch (deposed 6 A.D.).	
A.D.			
0	.. .. .	Quirinius Proconsul of Syria.	
6	.. .. .	Coponius Procurator.	
	.. .. .	* Ambivius Procurator.	
9	Defeat of Varus in Germany	* Rufus Procurator.	
11	Tiberius coadjutor of Augustus.	Gratus Procurator.	
12	.. .. .	Pilatus Procurator.	
14	Augustus d. Tiberius	.. .. .
19	Death of Germanicus.	.. .. .
25	.. .. .	.. .. .
26	.. .. .	Vitellius Proconsul.	
27	.. .. .	.. .. .
29	.. .. .	.. .. .
33	.. .. .	.. .. .
34	.. .. .	.. .. .
35	.. .. .	Pilate exiled	* Preaching of Baptist.
37	Tiberius d. Gaius	Marcellus Procurator.	Our Lord's ministry begins.
	.. .. .	Petronius Proconsul.	Death of Baptist.
41	.. .. .	Herod Agrippa King.	Crucifixion of our Lord.
			Conversion of St. Paul.
			St. Paul visits Jerusalem.
			Lives at Tarsus, 35-43.

42	Gaius d. Claudius.	..	..	..	Barnabas brings St. Paul to Antioch.
43	Conquest of Britain south of Thames	..	..	..
44	.. ..	..	..	..
47	.. ..	..	..	..	St. Paul's first journey.
50	.. ..	..	..	..	St. Paul's second journey.
51	.. ..	..	..	..	St. Paul's third journey.
53	.. ..	..	..	..	St. Paul's imprisonment.
55	Accession of Nero.	..	..	..	St. Paul's voyage to Rome.
57	.. ..	..	..	..	Trial and acquittal.
59	.. ..	..	..	..	*St. Peter at Rome (?).
61	.. ..	..	..	..	St. Paul's later travels, from 62-66.
62	.. ..	..	..	..	Persecution of Christians.
64	Fire at Rome.	..	..	..	*Second trial and death.
65	.. ..	..	..	..	*St. Peter martyred.
67	.. ..	..	..	..
68	Death of Nero	..	..	..
	Galba.	..	..	..
	Otho.	..	..	..
	Vitellius.	..	..	..
70	Vespasian Emperor	..	..	..
78	Agricola Governor of Britain.	..	..	..
79	Titus Emperor.	..	..	..
81	Domitian Emperor.	..	..	..
89	Epictetus banished	..	..	..
94	.. ..	..	..	..
96	Domitian murdered.	..	..	..	"Didache" written about this time.
98	Trajan Emperor.	..	..	..	Persecution of Domitian — death of Flavius Clemens.
100	.. ..	..	..	..	Clement of Rome writes to Corinthians.
115	.. ..	..	..	..	Persecution in Bithynia, &c.
116	Hadrian Emperor	..	..	..	*Death of St. John of Ephesus.
132	Revolt of Jews under Barcochab.	..	..	..	Death of St. Ignatius of Antioch.
138	Antoninus Emperor.	..	..	..
156	.. ..	..	..	..	Death of Polycarp.
160	.. ..	..	..	..	Date of "Muratorian Fragment".

CHRONOLOGICAL CHART TO PART V (Continued)

A.D.	ROMAN EMPIRE.	JUDÆA.	CHURCH HISTORY.
161	Marcus Aurelius Emperor.	.. ..	Death of Justin Martyr.
167	.. ..	.. ..	Martyrs of Lyons.
177	.. ..	.. ..	Irenæus writes.
180	Commodus Emperor	.. ..	.. ..
	Prætorian Guard choose Emperor for nearly 100 years.	.. ..	.. ..
193	Septimius Severus Emperor.	.. ..	.. ..
	Builds Roman wall in Britain.	.. ..	.. ..
202	.. ..	.. ..	.. ..
211	Septimius Severus dies.	.. ..	.. ..
249	Decius Emperor	.. ..	.. ..
251	Goths attack Roman territory.	.. ..	.. ..
252	Goths defeat and slay Decius.	.. ..	.. ..
253	Valerian Emperor.	.. ..	.. ..
254	.. ..	.. ..	.. ..
258	.. ..	.. ..	.. ..
260	War with Persia.	.. ..	.. ..
	Valerian defeated and taken prisoner	.. ..	.. ..
270	Aurelian Emperor.	.. ..	.. ..
284	Diocletian Emperor.	.. ..	.. ..
	Divides Empire with Maximian.	.. ..	.. ..
295	.. ..	.. ..	.. ..
305	Diocletian abdicates.	.. ..	.. ..
	Constantius and Galerius Emperors.	.. ..	.. ..
306	Constantine succeeds Constantius	.. ..	.. ..
312	Conversion of Constantine	.. ..	.. ..
324	Constantine Emperor of East and West.	.. ..	.. ..

CHRONOLOGICAL CHART TO PART VI

ROMAN EMPIRE.		CHURCH HISTORY.	
A.D.			
312	Conversion of Constantine.		Council of Niceæ.
324	Constantine Emperor of East and West.	..	Athanasius Archbishop of Alexandria.
325	..	..	Athanasius banished (recalled 343. <i>d.</i> 373).
328	..	..
335	Death of Constantine. Constantius Emperor of East.	..	
337	Constantius Emperor of East and West.	..	Julian's semi-persecution.
350	Julian Emperor	..	
351	Persian War. Julian <i>d.</i> Jovian.	..	
363	Valentinian and Valens Emperors.	..	
365	Gratian and Valens Emperors.	..	
375	..	..	Basil <i>d.</i>
379	Theodosius Emperor of East.	..	
380	Revolt of Maximus. Gratian <i>d.</i>	..	Ambrose Archbishop of Milan.
383	..	..	Massacre of Thessalonica. Gregory of Naz. <i>d.</i>
385	Maximus <i>d.</i>	..	Gregory of Nyssa <i>d.</i> 396.
388	..	..	Ambrose <i>d.</i> 397.
390	Honorius and Arcadius Emperors	..	Chrysostom Patriarch of Constantinople.
395	Alaric invades Italy.	..	Chrysostom banished, <i>d.</i> 407.
398	..	..
402	..	..
404	Arcadius <i>d.</i> Murder of Stilicho.	..	
408	Alaric takes Rome, <i>d.</i>	..	Cyril Archbishop of Alexandria.
410	..	..	Augustin writes <i>City of God</i> .
412	..	..	Death of Hypatia.
413	..	..	Jerome <i>d.</i>
415	..	..
420	Honorius <i>d.</i>	..	Augustin <i>d.</i>
423	..	..	Cyril of Alexandria <i>d.</i>
430	..	..
444	Battle of Châlons.	..	Pope Leo intercedes.
451	Attila threatens Rome	..	Pope Leo intercedes again.
452	Vandals under Genseric take Rome	..	Pope Leo <i>d.</i>
455	..	..	Conversion of Northern Europe beginning.
461	..	..
476	Augustulus resigns empire of West. Odoacer.	..	

SRINAGAR (Kashmir)

DATE LOANED

Class No. _____ Book No. _____

Acc. No. _____

This book may be kept for 14 days. An over - due charge will be levied at the rate of 10 Paise for each day the book is kept over - time.

[illegible]

INDEX

- Abraham, 36.
 Abydos, 20.
 Accad, 30.
 Achaian League, 174.
 Achaians, 88.
 Achilles, 53.
 Acilius Glabrio, 223.
 Adonis, 35.
 Ægospotami, 126.
 Æneas, 96, 197.
 Æolians, 88.
 Æqui, 149.
 Aëtius, 262.
 Agade, 30.
 Agamemnon, 52, 54.
 Agricola, 222.
 Agrippa I, 210; II, 212, 214, 215.
 Ahab, 70, 72.
 Ahaz, 73.
 Ahmes I, 41.
 Ahriman, 103.
 Ai, 49.
 Aix, 180.
 Akhen Aton, 43 ff.
 Alaric, 257 ff.
 Alba Longa, 96.
 Alcestis, 123.
 Alcibiades, 125, 126.
 Alemanni, 229.
 Alexander, 138 ff.
 Alexandria, 143, 160.
 Allia, 151.
 Amasis, 87, 110.
 Ambrose, 266 ff.
 Amen, 25, 26, 111, 141, 142.
 Amenhotep I, 41; II, 42; III, 42;
 IV, 43.
 Ammon, 47.
 Amon, 81.
 Amorites, 40.
 Amos, 69.
 Amphictyonic Council, 90.
 Anaphel, 36.
 Annius Martius, 98.
 Andalusia, 262.
 Anememhat, 20.
 Antigonus, 159.
 Antioch, 160, 211.
 Antiochus, 159; the Great, 161; Epi-
 phanes, 161 ff.
 Antipas, 165.
 Antipater, 164, 199.
 Antoninus, 226.
 Antony, 190, 191 ff.
 Anubis, 28.
 Aphrodite, 56, 57.
 Apis, 26, 111.
 Apollo, 55, 57, 90.
 Aram, 40, 66.
 Arbela, 142.
 Arcadius, 257.
 Archelaus, 165, 199.
 Ares, 56, 57.
 Arginusæ, 126.
 Aristarchus, 214, 215.
 Aristides, 115, 116, 120.
 Aristobulus, 164.
 Aristogeiton, 94.
 Aristophanes, 128.
 Aristotle, 133, 134.
 Arius, 246.
 Aroer, 72.
 Artaxerxes I, 135; III, 136.
 Artemis, 55, 57.
 Aryan Race, 14, 101 ff.
 Asher, 46, 47.
 Asherah, 68.
 Asshur-bani-pal, 78, 79.
 Asshur-nazir-pal, 71.
 Assouan, 18, 111.
 Assyria, 30, 39, 40, 71, 78.
 Athanasius, 246, 264, 265.
 Athene, 55, 57.
 Athens, 93 ff., 114 ff., 135.
 Attila, 262.
 Augustin, 268 ff.
 Augustus Cæsar, 196 ff.
 Aulus Postumius, 147.
 Aurelian, 230.
 Aurelius, M., 227, 228.
 Baal, 40, 70.
 Babylon, 30, 36, 84 ff., 145.
 Bacchus, 57.

- Bagoas, 138.
 Baptist, 200.
 Barak, 49.
 Bar-cochab, 226.
 Barnabas, 211.
 Basil, 253, 265.
 Bel, 32.
 Belshazzar, 87.
 Benedict, 271.
 Benhadad II, 72.
 Berenice, 214, 218, 221.
 Bilhah, Sons of, 46.
 Bithynia, 233.
 Blandina, 234.
 Boeotia, 88.
 Book of Dead, 27, 28.
 Boulogne, 185, 186.
 Brahmanism, 102.
 Brennus, 151.
 Britain, 14, 186, 210, 222, 227, 229.
 Britannicus, 212. [233, 254, 258.
 Bronze Age, 13.
 Brutus, L. J., 100, 145.
 Brutus, M., 189, 191, 192.
 Bucephalus, 139.
 Buddhism, 104 ff.
 Burnaburyash, 44.
 Burrus, 212.
 Byzantium, 248, 249.
 Cæsarea, 214.
 Caleb, 48.
 Caligula, 209, 210.
 Cambyses, 110, 111.
 Camillus, 152.
 Canaan, 36, 40, 59 ff.
 Canaanites, 61 ff., 66 ff.
 Cannæ, 172.
 Capitoline Hill, 151.
 Carchemish, 35, 84.
 Carthage, 67, 168 ff., 181, 236.
 Cassius, 189, 190, 191.
 Cassivelaun, 186.
 Catacombs, 235.
 Cat-goddess, 26.
 Catilina, 183.
 Cato the Elder, 175, 176.
 Cato the Younger, 182.
 Ceres, 57.
 Chaironeia, 132.
 Chaldaeans, 39.
 Chalons, 262.
 Chedorlaomer, 36.
 China, 104, 106.
 Christian Era, 198.
 Chrysostom, 265, 266.
 Cicero, 182, 183.
 Cimbri, 180.
 Cimon, 122.
 Cincinnatus, 149.
 Cisalpine Gaul, 172.
 Claudius, Appian, 150.
 Claudius Cæsar, 210, 211.
 Clement of Alexandria, 241.
 Clement of Rome, 240.
 Cleon, 125.
 Cleopatra, 187, 188.
 Clœlia, 147.
 Clovis, 271.
 Clytemnestra, 54.
 Collatinus, 100.
 Colosseum, 233.
 Commodus, 228.
 Confucius, 106.
 Constantine, 244 ff.
 Constantinople, 248; Council of, 247.
 Constantius, 248, 250.
 Constantius Chlorus, 244.
 Coriolanus, 149.
 Cornelia, 177 ff.
 Crassus, 183, 184, 186.
 Crete, 59.
 Crito, 129.
 Cræsus, 91, 108.
 Cumæ, 99.
 Cuneiform writing, 16.
 Cyprian, 236.
 Cyprus, 59.
 Cyril of Alexandria, 270.
 Cyrus, 87, 90, 108 ff.; II, 130.
 Damascus, 73.
 Damocles, 133.
 Darius Hystaspes, 112 ff.
 Darius III, 140 ff.
 David, 10, 61 ff.
 David, House of, 65.
 Days of Week, 255.
 Deal, 214.
 Deborah, 49.
 "Decadence" (Egyptian), 50.
 Decemvirs, 150.
 Decius, 229.
 Decius Mus, 154.
 Delos, 122, 129.
 Delphi, 89, 100, 119.
 Delta, 19.
 Deluge, 33, 37.
 Demeter, 57.
 Demosthenes, 132.
 Dentatus, 168.
 Dervishes, 69.
 Deuteronomy, 70.
 Didache, 239.
 Dido, 168.
 Diocletian, 230, 236.

Dionysius I, 133; II, 133.

Dionysus, 57.

Domitian, 222 ff.

Donatists, 268.

Dorians, 88.

Dorothea, 237.

Draco, 93.

Drusilla, 214, 221.

Dryads, 56.

Dumuzi, 34, 35.

Ea, 32.

Eabani, 33.

Eastern Empire, 262.

Edom, 85, 163.

Egypt, Early, 17; Old Kingdom, 20; Middle Kingdom, 20; Hyksos, 22; Empire, 38, 45; Decadence, 50, 64; under Persia, 133; under Ptolemies, 161; under Rome, 186, 192.

Ehud, 49.

Ekron, 60, 76.

Elam, 30, 36, 39, 87, 107.

El Amarna, 43.

Eleazar, 162.

Eli, 60.

Elijah, 70.

Eltekeh, 76.

Epaminondas, 131.

Epictetus, 224.

Epicurus, 176.

Epirus, 167.

Erech, 30.

Esarhaddon, 78.

Ethbaal, 70.

Ethiopia, 40, 75.

Etruscans, 95, 146, 147, 150.

Eudoxia, 262, 266.

Euphrates, 29.

Euripides, 123.

Eusebius, 247.

Euskarians, 14.

Exodus, 48.

Ezekiel, 107.

Ezra, 135.

Fabius, 172.

Fabricius, 167.

Fathers, Apostolical, 239.

Fathers, Eastern, 265.

Felicitas, 236.

Felix, 214.

Festus, 214.

Flint implements, 12.

Fry, 255.

Fulvia, 194.

Galatia, 211.

Galba, 218.

Galerius, 236, 237.

Galilee, 163.

Gaul, 185.

Gautama, 104 ff.

Gedaliah, 86.

Genseric, 262, 270.

Germanicus, 208.

Gezer, 10.

Gibeah, 61.

Gideon, 49, 60.

Gilead, 61.

Gilgamesh, 32 ff.

Gladiators, 156, 258.

Gnostics, 241.

Goshen, 45.

Gospels, Date of, 222, 223.

Goths, 229, 254 ff., 257.

Gracchi, 177 ff.

Granicus, 140.

Gratian, 257.

Greece, Early, 50; cities, 88; Persian War, 113, 118; Lacedæmonian War, 124; Macedonian conquest, 132; Roman conquest, 174.

Greek and Roman gods, 57.

Greek religion, 54 ff.

Gregory of Nazianzus, 265.

Gregory of Nyssa, 265.

Habiri, 36.

Hades, 57.

Hadrian, 226.

Hammurabi, 35 ff.

Hannibal, 171 ff.

Hatasu, 41.

Hebrews, 47 ff.

Hector, 53.

Helena, 243.

Heliopolis, 19, 25.

Helots, 125.

Hephaistos, 57.

Hera, 57.

Herakles, 57.

Hermas, 240.

Hermes, 57.

Herod, 165.

Herod Agrippa, 208, 209, 210.

Herod Antipas, 165.

Hezekiah, 74 ff.

Hieroglyphs, 17.

Hippias, 114.

Hippo, 268, 269.

Hissarlik, 52.

Hittites, 35, 39, 42.

Homer, 52, 94.

Honorius, 257 ff.

Hophra, 85, 110.

- Horace, 197.
 Horatius, 147.
 Horeb, 47, 48.
 Hosea, 69.
 Huns, 256, 262.
 Hyksos, 22, 23, 24.
 Hypatia, 270.
 Hyrcanus, 164, 165.

 Ignatius, 233, 240.
 Iliad, 54.
 India, 101, 102, 104, 142.
 Ionians, 40, 88, 114.
 Iphigenia, 53.
 Irenæus, 240, 241.
 Iron age, 13.
 Isaiah, 75 ff., 107.
 Ishtar, 32, 33, 34.
 Israel, 45, 46, 47, 50, 64.
 Iturea, 165, 202.

 Jannæus, 164.
 Jeremiah, 70, 83 ff.
 Jeroboam I, 66; II, 66.
 Jerome, 268.
 Jerusalem, 62, 65, 76, 83, 85, 135, 137, 161, 164, 219, 221.
 Jewish Kingdom, 163 ff.
 Jezebel, 70.
 John, St., 223.
 Josiah, 83, 84.
 Judah, 61 ff. 82.
 Judas Maccabæus, 162, 163.
 Judges, 49, 59.
 Julian, 250 ff.
 Julius Cæsar, 184 ff.

 Kadesh, 48.
 Kalendar, Egyptian, 18; Julian, 189.
 Khafre, 20.
 Kheta, 35.
 Khufu, 20.
 Knossos, 51.
 Kossites, 39.

 Lacedæmonians, 92; War with Athens, 124.
 Laou Tze, 105, 106.
 Lars Porsena, 146 ff.
 Latium, 95.
 Laurence, St., 236.
 Leah tribes, 48.
 Leo, 262, 270.
 Leonidas, 117, 118.
 Lepidus, 191.
 Leuctra, 131.
 Levi, Tribe of, 46.
 Licinius, 231, 237.

 Long walls of Athens, 123, 126.
 Lucia, St., 237.
 Lucretia, 100.
 Luke, St., 213, 215; Gospel of, 222.
 Lycurgus, 92.
 Lydia, 39, 90, 108.
 Lyons martyrs, 234.
 Lysander, 126.

 Maccabees, 163 ff.
 Macedonia, 113, 132, 138.
 Machærus, 201.
 Magians, 103, 104.
 Manasseh, 80, 81.
 Manlius, 151, 152, 153.
 Mantinea, 131.
 Marathon, 115.
 Marcellus, 206, 207.
 Marduk, 32.
 Margaret, St., 237.
 Mariamne, 165.
 Marius, 180.
 Mark, Gospel of, 222.
 Matthew, Gospel of, 222.
 Maxentius, 244, 245.
 Maximian, 236, 236, 243.
 Maximus, 257.
 Medes, 82, 87, 108.
 Megiddo, 42, 84.
 Memphis, 19, 78.
 Menes, 18.
 Menkure, 20.
 Merenptah, 47, 48.
 Merodach Baladan, 74, 75, 76.
 Messalina, 212.
 Middle Egyptian Kingdom, 20, 21.
 Midian, 47.
 Milan, 266, 267.
 Milan, Edict of, 237, 242, 243, 245.
 Miltiades, 115, 116.
 Milvian Bridge, 245.
 Minos, 51.
 Minotaur, 52.
 Mitanni, 30, 40, 42.
 Mithra, 104, 249.
 Mithridates, 181, 182.
 Mizraim, 18.
 Moabites, 36.
 Moeris, L., 21.
 Montanists, 241.
 Moses, 47, 48.
 Mucius, 147.
 Muratorian Canon, 239.
 Mycale, 121.
 Mycenæ, 52.

 Nabonaid, 87, 108, 109.
 Nabopolassar, 82.

- Nahum, 82.
 Naram Sin, 30.
 Nebo, 32.
 Nebuchadrezzar, 84 ff.
 Neco II, 83.
 Nehemiah, 135, 136.
 Neoplatonism, 251.
 Nergal, 32.
 Nero, 212 ff.
 Nerva, 225.
 Nicæa, Council of, 246.
 Nicias, 126.
 Nile, 17, 18.
 Nineveh, 71, 82.
 Ninib, 32.
 Nirvana, 105.
 Nubia, 21.
 Numa Pompilius, 98.

 Octavius Cæsar, 191 ff.
 Odoacer, 263.
 Odysseus, 53, 54.
 Olophernes, 138.
 Olympic Games, 90.
 Olympus, 56.
 Omri, 71.
 Oreads, 56.
 Origen, 236.
 Ormuzd, 103.
 Osiris, 26.
 Ostia, 217, 249, 260, 262.
 Otho, 218, 219.

 Pallas, 55, 57.
 Palmyra, 230.
 Papacy, 271.
 Papias, 240.
 Paris, 52.
 Parthia, 186, 207, 218, 230.
 Pasht, 26.
 Patrick, 271.
 Paul, St., 210 ff.
 Pausanias, 121.
 Pelusium, 77.
 Perdiccas, 159, 160.
 Pergamum, 224.
 Pericles, 122, 123, 124.
 Perpetua, 235.
 Persephone, 57.
 Persia, 87, 107 ff., 138, 140 ff., 230.
 Peter, St., 215.
 Petronius, 210.
 Pharaoh, 20.
 Pheidias, 124.
 Philip, 132, 138.
 Philippi, 191.
 Philistines, 49.
 Phœnicia, 40, 137.

 Picts, 229.
 Pilate, 198, 203, 208, 209.
 Pisistratus, 94.
 Pithom, 46.
 Plataea, 121.
 Plato, 129, 132, 133.
 Pliny, 233.
 Polycarp, 234.
 Pompey, 181 ff.
 Poppæa, 216, 218.
 Pothinus, 234.
 Prætorian Emperors, 228.
 Priam, 52, 53.
 Prophets, 69 ff.
 Psamtik I, 78; III, 111.
 Ptolemies, 160.
 Pulcheria, 263, 266.
 Punic War I, 170, 171; II, 171, 172, 173; III, 174, 175.
 Punt, 40.
 Pyrrhus, 167, 168.
 Pythagoras, 106, 133.

 Qarqar, 72.
 Quinctilis, 189.
 Quintilius Verus, 207.

 Raamses, 46.
 Rachel-tribes, 46.
 Radagast, 258, 259.
 Rameses I, 45; II, 45-47; III, 50, 64.
 Ravenna, 258, 259.
 Regulus, 170.
 Rehoboam, 64, 65.
 Remigius, 271.
 Reuben, 47.
 Rezon, 73.
 Rome, Early, 94; Kings, 99; Republic, 145; Empire, 196; Customs, 154.
 Rome taken by Goths, 260.
 Romulus, 96, 97.
 Rubicon, 187.

 Sabines, 97.
 Salamis, 120.
 Samaria, 72, 73.
 Samnite War, 166, 167.
 Samson, 49.
 Sapor, 230.
 Sardis, 114.
 Sargon II, 73-75.
 Sargon of Agade, 30.
 Satraps, 112.
 Saul, 61.
 Scipio Æmilianus, 175, 176.
 Scipio Africanus, 173, 175.

- Scots, 229.
 Scythians, 81, 82.
 Seleucus, 159.
 Semitic Race, 15 ff.
 Seneca, 212.
 Sennacherib, 75, 76.
 Septuagint, 161.
 Servile War, 183.
 Sesostris, 20.
 Severus Septimius, 228.
 Sextus, 99, 100.
 Shabako, 75, 78.
 Shalmanezar II, 72; IV, 73.
 Shamash-Shumukin, 79.
 Sheol, 67.
 Shishak, 65.
 Shumir-Accad, 30.
 Sibyl, 99.
 Siddartha, 104.
 Sidon, 137.
 Sisygambis, 141.
 Social War, 181.
 Socrates, 127 ff.
 Solomon, 64.
 Solon, 93.
 Sparta, 52, 92, 124, 125, 126, 127, 130, 131.
 Spartacus, 183.
 Stilicho, 257, 258, 259.
 Stoics, 176, 177.
 Stone Age, 13.
 Suevi, 229.
 Sulla, 181.
 Syria, 40.
 Tarpeia, 97.
 Tarquinius Priscus, 98.
 Tarquinius Superbus, 90.
 Tarsus, 160.
 Telemachus, 258.
 Temple (Jerusalem), 64, 85, 201, 220, 253.
 Terence, 176.
 Tertullian, 241.
 Teutons, 180.
 Thebes, Egypt, 19, 78.
 Thebes, Greece, 88, 130, 131, 132.
 Themistocles, 116, 119, 120, 121.
 Theodosius I, 257, 267; II, 262.
 Thermopylæ, 117, 118.
 Thirty Cities of Latium, 147.
 Thirty Tyrants, 126.
 Thoth, 28.
 Thothmes, 41.
 Tiamat, 32.
 Tiberius, 208, 209.
 Tiberius Gracchus, 178.
 Ticino, 172.
 Tiglath Pileser I, 58; III, 73.
 Tirhakah, 76, 78.
 Titus, 219, 220.
 Titus, Arch of, 221.
 Tiy, 42, 52.
 Torquatus, 154.
 Trajan, 225, 226.
 Trasimene, 172.
 Trebia, 172.
 Tribunes, 149, 150.
 Troy, 52, 53.
 Tullia, 99.
 Typhon, 26.
 Tyre, 60, 141.
 Ulysses, 53.
 Ur, 30, 32.
 Utnapishtim, 33.
 Uzziah, 72.
 Valens, 256, 257.
 Valentinian, 256, 257.
 Valerian, 230.
 Valerius, 148.
 Vandals, 230, 254, 262, 269.
 Varro (consul), 172.
 Vatican, 217.
 Veii, 150.
 Vercingetorix, 186.
 Vespasian, 218, 219.
 Vestal Virgins, 155.
 Vesuvius, 221.
 Virgil, 197.
 Virginius, 150.
 Vitellius, 209, 218.
 Volscians, 149.
 Xanthippus, 170.
 Xenophon, 127, 130, 131.
 Xerxes, 116 ff.
 Xystus, 235.
 Zama, 173.
 Zealots, 219.
 Zebulon, 50.
 Zeno, 176.
 Zenobia, 230.
 Zerubbabel, 109.
 Zidon, 40.
 Ziklag, 62.
 Zilpah, Sons of, 46, 50.
 Zodiac, 32.
 Zoroaster, 102 ff.

SRINAGAR (Kashmir)

DATE LOANED

Class No.

Book No.

Acc. No.

This book may be kept for **14 days**. An over - due charge will be levied at the rate of **10 Paise** for each day the book is kept over - time.

[illegible]

930

1581E

M

"This book was taken from the Library
on the date last stamped. A fine of
 $\frac{1}{2}$ anna will be charged for each day
the book is kept over due."

7332

1. Sa'48

2

ocul

Come

Sue-

930

B81E

*Pratapa: Empires of the
old world.*

7332

11 20'460

SRI
PRATAP
COLLEGE LIBRARY
SRINAGAR.

Members of College
Teaching Staff can borrow
the books at a time and
can retain these for one
month.

Any intermediate
student of the college can
borrow one book at a
time, any Degree or
Honours or Post Graduate
student of the college, and these
books at a time, and these
can retain books for 14
days.

Books in any way
injured or lost shall
be paid for or
replaced by the
borrower